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Now Mr. Howells may be very wrong-headed—he certainly does his best to make us think him so—but there is no doubt whatever that he has both sincerity and ability; and when a sincere and able man writes about the art to which he has devoted his life, all the wrong-headedness in the world can hardly prevent him from saying something which will be in some way instructive to those who know the art of “prospecting,” as the gold-seekers say, for instructiveness. Mr. Howells's book will never be studied with profit, save by the readers who feel and resolutely remember everything that is implied in that useful phrase, “the point of view.” All criticism—except, indeed, that scientific criticism which everybody has heard of and no one has ever seen—consists of a record of something observed from a certain point of view; and few questions that can be asked concerning any critic are more important than these: (1) “Is his point of view, on the whole, well chosen?” and (2) “Does he appear able to see that, howsoever well chosen it be, it is only *one* point of view from which, as a matter of course, only one aspect of the object is discernible?” It would be absurd to say that either of these questions, if asked concerning Mr. Howells, can be answered in the affirmative, for his point of view is often chosen whimsically and occupied too exclusively, and therefore his criticism lacks that highest value which is given by the qualities of soundness and

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In a little volume containing fewer than 200 pages Mr. Howells provides us with a varied and miscellaneous assortment of *obiter dicta*. Like the Walrus in his memorable conversation with the Carpenter, he has come to the conclusion that “the time has come to talk of many things”—of the follies of critics, of the crimes of editors, of the fatuities of Sir Walter Scott, of the supreme greatness of Mr. Henry James, and of the general superiority of everything American over everything English—but his main theme is the glorification of realism, as realism is understood in the “rarefied and nimble air” of the Western continent, and a denunciation of the effete idealism of writers like Scott, Dickens, Thackeray, and others who are still regarded as masters and standards by their fog-and-soot-breathing countrymen. One remark inevitably suggested by such an undertaking is perhaps too obvious to be worth making—the remark that when people in general find something to enjoy and admire in two diverse products of human intelligence and activity, it is surely a waste of time to exalt one of these products by the cheap expedient of depreciating the other. If a reader, for example, is intensely interested in *A Fearful Responsibility*, and is also intensely interested in *The Heart of Midlothian*, or even in *King Solomon's Mines*, he is certainly a gainer, at any rate in innocent pleasure, by his catholicity of taste; and he may well resent any attempt to prove to him that enjoyment of the first is only legitimate when accompanied by a conscious distaste for the other two. Mr. Howells is very hard upon the critic whose view of criticism is summed up in the formula “I know what I like”; but his whole treatment suggests the impression that he himself gives to his personal preferences the validity and authority of universal rules, for with the unreasonable impetuosity of strong emotion he refuses to see that the work which he admires must needs have the defects of its qualities, and that, on the other hand, the work which he dislikes can hardly fail to have the qualities of its defects.

The fiction which Mr. Howells calls romantic or idealistic aims, let us say, at beauty or impressiveness, to attain which it may be sometimes necessary to leave the beaten track of ordinary experience: the fiction which he calls realistic aims at easily

recognisable veracity of presentation, and the materials for such presentation are of course to be found most plentifully in those portions of the beaten track which are most continually trodden. No judicially-minded person would declare either of these ends to be unworthy of a literary artist; but he would admit that in striving after the former there is a danger of deviating from veracity and lifelikeness, and that in the attainment of the latter there is a not less real danger of falling into insignificant triviality. But—if the remark may be made without providing another illustration of English bad manners—Mr. Howells is not judicially minded; at any rate, he does not so show himself in these pages. His point is not that “idealistic” fiction *may* deviate from the essential truth of human nature and history, but that it *must* so deviate—that by its very existence this truth is flouted and set at naught. On the other hand, he maintains that the art which he loves can never be trivial, because—this is really what he seems to say—in any truthful presentation of life, or of any part of it, there is no such thing as triviality; and so of the writer after his own heart he remarks that

“in life he finds nothing insignificant; all tells for destiny or character; nothing that God has made is contemptible. He cannot look upon life and declare this thing or that thing unworthy of notice.”

It is not easy to extract a consistent theory of the art of fiction from utterances which have frequently the apparent inconsistency which belongs to all impulsive writing; but I will endeavour to put into a few sentences the impression of one reader who has done his best to understand what Mr. Howells is driving at. Of course, his primary axiom is that truth is the only legitimate end of fiction; and if, like Pilate, we ask “What is truth?” the answer seems to be that truth is the special kind of accuracy in delineation which can be tested by the ordinary person of ordinary experience—the man in the street; and as the only delineation to which this test can possibly be applied is that of things perfectly familiar to such a judge, the quality of theme or treatment objected to on the ground of alleged “triviality” is really the essential quality—the quality which is not to be avoided, but rather to be diligently sought after. Thus, he maintains that “Jane Austen was the first and the last of the English novelists to treat material with entire truthfulness”; and his precise meaning is made clear by a sentence on another page in which he says that among Miss Austen's successors “it was Anthony Trollope who was most like her in simple honesty and instructive truth”; for what Jane Austen and Trollope have in common is the constancy of their attachment to the familiar table-lands of life and their avoidance of its less frequented but not less real heights and depths.

In expressing his admiration for the author of *Emma* and *Pride and Prejudice*, Mr. Howells will have the sympathy even of the “poor islanders” who think that Scott, Thackeray, and George Eliot are also great novelists; but they will not think it necessary to believe with him that her kind of truth is

the only kind of truth worth having, or even that it is the kind of truth best worth having. For example, the conversation of the loquacious Miss Bates, at the time when the present of a joint of pork and the interest of the latest item of local news contend for supremacy in her mind, is simply perfect, and there is of course a sense in which perfection cannot be bettered; but the conversation of Maggie Tulliver in that last interview with Stephen Guest, when she resolves to forego the satisfaction of a great love, that she may know the sombre joy of fidelity to a great duty, is not one whit less perfect, while the inspiring motive is surely more profoundly interesting.

"Yes," Mr. Howells would reply, "it is more interesting to the poor islander, and the fact of its being so is a sufficient proof of his barbarity." True art, it would seem, is essentially democratic art, and the democracy can estimate much more precisely the emotions excited by a loin of pork than they can estimate the emotions called into activity by a momentous moral crisis. Therefore the conclusion is plain—that the dealer in moral crises is necessarily a coarser, more barbaric, in every way inferior, person. This reads like a travesty, but that it is so will hardly be the opinion of those who read the sentence in which Mr. Howells says:

"The love of the passionate and the heroic, as the Englishman has it, is such a crude and unwholesome thing, so deaf and blind to all the most delicate and important facts of art and life, so insensible to the subtle values in either, that its presence or absence makes the whole difference, and enables one who is not possessed by it to thank Heaven that he is not as that other man is."

Surely there could hardly be a more melancholy illustration of the tyranny of the point of view than the spectacle of a man like Mr. Howells deliberately thanking Heaven that he had emancipated himself from "the love of the passionate and heroic," in either its English or any other form. Of course the emancipation is not so complete as he fancies it. In various books bearing the name of W. D. Howells upon their title-page—notably in a beautiful and pathetic chapter towards the close of *A Hazard of New Fortunes*—there is enough of passion and of heroism to delight and satisfy even an Englishman; but it is a pity that in a mood of petulant contempt he should allow himself even to seem scornful of these high themes and that sympathetic treatment which, so long as man is man, either in the Old World or in the New, will never lose their fascination. The homely everyday things of life—the selection of a house, the treatment of a tiresome guest, the success of some small social manoeuvre—will always provide material for the fine art of fine artists; but none the less will imagination go out towards lofty endeavours, and great renunciations, and forlorn hopes of duty, and will feel even the terrible, but often tonic, attraction of those sombre crises in which a man stakes and loses his soul.

One has a sense of shame in assuming the rôle of prophet of the obvious; but really it is at present the obvious rather than the new or the strange which stands in need of prophets and defenders. It is not,

however, necessary to prolong the discussion, and space is wanting for comment upon other issues raised by Mr. Howells in the course of his divagations. His criticisms upon critics have sometimes a certain appearance of force; but they lack intellectual point and utility, because we are never sure whether Mr. Howells means by "the critic" the man in whom educated judgment is reinforced by wide knowledge, or the head reporter who "does the reviews" for a third-rate provincial journal. Upon the latter the eloquence of a man in Mr. Howells's position is surely wasted; whereas if he is thinking of the former it is whimsically paradoxical to hint that all authors are superior to all critics (p. 35), or to state explicitly (p. 42) that "the crudest expression of any creative art is better than the finest comment upon it." Much more valuable than these random hits at criticism "in the abstract," are the strictures upon the noisy clique who are raising the cry for freedom from the very slight restrictions which have been placed upon the scope of art by the vote of the respectable English-speaking races. As Mr. Howells points out, the writers who lament that they cannot treat life veraciously, because public taste, dominated by "the young person," frowns upon the artistic presentation of "passion," would seem to have no conception of any passion but one, the appetite—more or less perverted—of the sexual instinct. They are free to deal with a number of passions—with hate, grief, avarice, ambition, envy, loyalty, and friendship; and every sensible person who has reached maturity knows that Mr. Howells is right when he says "all these have a greater part in the drama of life than the passion of love, and infinitely greater than the passion of guilty love." But, then, these passions demand brain-work for their effective delineation: they are really artists' subjects; while, on the other hand, the clumsiest journeyman can hardly miss the vulgar interest of a divorce court romance. When there is a two-headed calf at a fair the showman needs no eloquence to draw the pennies from the pockets of the rustics; and the right name for the novel of morbid eroticism is the two-headed calf of literature. In the interests of art one may surely object to the motive of morbid sexuality, not because it is "free" or immoral, or improper, or unpleasant, but because it is so very, very cheap.

This is a desultory review of a desultory book. Should it come under Mr. Howells's notice he will probably see in it various examples of the besetting sins of "the critic"; but the writer hopes he will also perceive that an honest attempt has been made to treat seriously utterances the matter and manner of which too often render seriousness of treatment by no means easy.

JAMES ASHCROFT NOBLE.

*Cardinal Beaton, Priest and Politician.* By John Herkless. (Blackwood.)

THERE can be no occupation more pleasing to an historian than to make a good biography. In general histories events, not

individuals, are prominent; only the greatest characters are distinguished in the narrative, and even they must lose something of their importance and of their human interest: in the moving crowd they are rather names than familiar acquaintances; their private life, their peculiarities, their motives and intentions, cannot be set forth at large; but, in the pages of a biographer, if he be a lettered, an industrious, and a skilful person, the maker of history may live again:

"Amidst a thousand entertaining and instructive episodes," as Boswell says, "the Hero is never long out of sight, for they are all in some degree connected with him; and He, in the whole course of the history, is exhibited by the Author for the best advantage of his readers."

A writer of biography, therefore, should be an historian, and something more. In addition to the learning and to the wide view of the historian, with his knowledge of what precedes and follows, the biographer must be equipped for his task by a long and intimate familiarity with the character and with the age he is to illustrate. He should possess much human sympathy, or he will not be able to appreciate his hero and to make him interesting. No pedant can be a good biographer; and all our modern accuracy cannot endow an author with wit and literature, nor insure for his readers an entertaining life. Above all, the author must have a sober judgment, a critical restraint, and unflinching tact; he must know, like Boswell, how to subordinate the whole narrative to his leading personage; but still, his regard must not run away with his impartiality: he must neither attenuate his hero nor give him an importance which he does not in reality possess. If these rare qualities be granted to a biographer, we have a true artist, the creator of a life, not a mere editor of materials nor a compiler of letters and remains. And he may employ his genius in two ways. He may confine himself, like Suetonius or Walton, to writing perfect lives, adding little stroke on stroke, until the man described, Caligula or "Holy Mr. Herbert," be reanimated for us, as though we had conversed with him, or were perusing his own diaries and meditations. The other way of making a biography is to compose what is known as "A History of the Life and Times" of some illustrious person, such as Dr. Middleton's *Life of Cicero*. If this be well done, we may expect to view the hero intimately, and to form some opinion about his place and function in the history of the world or of his country.

Mr. Herkless has not succeeded in giving us a life of either kind. Those who knew little of Cardinal Beaton, when they began to read, will know little more when they have finished. A history already intricate is left still more tangled and perplexing; and in those barren pages we obtain no distinct view at all of the Cardinal himself. It was the purpose of Mr. Herkless, I imagine, to write a history of the life and times of Beaton; and in Mr. Hume Brown's *Buchanan* he might have chosen an excellent model for his purpose. In that volume the hero is presented minutely, justly, and in a most human way; and the general history



is narrated with great accuracy and power. In addition to these excellences, new facts were collected or explained by Mr. Brown; infinite labour was bestowed upon the work, and it produced not only the standard Life of Buchanan, but was a valuable contribution to the history of Scotland. If a Life be not entertaining as an individual history, and not valuable as a book of reference, it is not easy to justify its existence; and when it is full of positive errors or of dubious criticisms, when it is very empty of indispensable knowledge, its justification is impossible.

The chief errors of Mr. Herkless arise from his want of familiarity with Catholic usages and institutions: they are of two kinds, errors of actual fact; and errors caused by a superficial knowledge, by imperfect criticism. For instance, he says,

"Beaton, while in Deacon's orders, may have married Marion Ogilvy; but it is highly improbable, since he was destined to the profession of the Church, and his marriage might have proved fatal to his entrance to the priesthood."

Now here are almost as many errors as words. In the Oriental Churches, whether Orthodox or in communion with Rome, a deacon may marry, and may then take priestly orders and retain his wife; but after he is a priest, he may not enter upon the estate of matrimony. In the Western Church a priest may not marry, nor may a deacon; it is the sub-diaconate which debars a cleric from the married state. But a married man may be ordained if his wife be dead, or if by mutual consent they agree to separate and to bind themselves to the religious calling. If, therefore, Beaton had gone through the form of marriage while in deacon's orders, the ceremony would have been void without a papal dispensation. Had he been regularly married while in minor orders, or before his ordination, that of itself need not "have proved fatal to his entrance to the priesthood." Upon the same page Mr. Herkless talks of Mazzarin's connexion with Anne of Austria; and he thinks the Cardinal may have been married, "because he was only in deacon's orders." Here again is the same ignorance about the Roman discipline with regard to orders and matrimony; and there is an implied confusion about the cardinalate. A cardinal deacon need not be in deacon's orders; he may be above them or below. Cardinal Newman, as to orders, was a priest; but as to precedence, only a cardinal deacon. Dr. Manning is an archbishop, but he is only a cardinal priest. Several great cardinals in history were neither priests nor deacons, but were only in minor orders. Mr. Herkless then compares Cranmer's marriage with Beaton's: the marriage of a professed Reformer who had broken with Rome and with mediævalism, whose great object was to restore the primitive discipline, cannot be compared with the licence of a cardinal, whose great object was to maintain the existing state of things. In these passages I have given examples of Mr. Herkless's positive errors, of his insufficient familiarity with Catholic usages, and of the false judgments which these defects have led him into. His mistakes in this particular pas-

sage culminate at the end of it, where he says:

"had he been married before he took full orders, and had he continued in wedlock after he became a priest, his children could not have been acknowledged legitimate."

There are several worthy men at this time in orders in the Roman Church in England, who have been married, but whose children are perfectly legitimate; and even in the scandalous times of the fifteenth and sixteenth centuries, though mistresses were too easily tolerated, it would not have been tolerated that a man should "continue in wedlock after he became a priest."

"In Germany the Reformation was at first purely religious," says Mr. Herkless again; "afterwards it was political as well as religious, if the Peasants' War is to be accounted part of the general Reformation movement."

It might be more correct to describe the Peasants' War as a social "movement"; and in saying that the German Reformation was purely religious, Mr. Herkless appears to forget the deep and ancient jealousy of Rome, the long quarrels of the Emperors and Popes, the innumerable differences in Church and State, in nature and in customs, which led up to the German revolt from the Italians. "In England," says Mr. Herkless again, "the first Reformation dates from Henry's search for a divorce court." To say this, is not only to ignore the social and religious discontent of the fourteenth century, but it is to profess one's ignorance of the ancient constitution of the English Church, of the royal supremacy which was exercised by the Saxon kings and maintained by the Normans, of the laws of Henry II., and of the long series of anti-papal measures which were enacted and enforced by the Plantagenets. But Mr. Herkless's knowledge of the English Church, and of the English Reformation, may be measured by his statement that Henry VIII. "sent Fisher to the stake." Nor is his knowledge sounder when he talks of other countries, and of times before the Reformation. "It is to be remembered," he says, "that before the Reformation prelates and priests were almost the only men fit for the offices of state which were not military." So far is this from being true that the history of the Middle Ages in almost every country will afford a long roll of illustrious politicians who were not ecclesiastics. On the other hand, Mr. Herkless thinks that the influence of the clergy "might have ceased" in the sixteenth century "as laymen grew in capacity." If he had read his More and Erasmus with greater care, he would have learned from them that the cultured laity of the Renaissance were not disposed to envy the superior learning and manners of the clergy.

It must not be thought that I have selected passages unfairly. Wherever Catholic things are treated, I find errors like those I have displayed; nor are the errors confined to ecclesiastical affairs. Lord William Howard is described sometimes as "Lord Howard": this is like the "Sir Gladstone" or the "Lord Disraeli" of a French newspaper. A lady is described as "the divorced daughter of Lord Erskine."

That peer may have had a daughter who was divorced from her husband; but it is not usual to speak of a father divorcing his children. And Mr. Herkless is as lawless with his English as with his facts: "Henry was not long of following up the Cardinal's futile attack," he says; and in another place he speaks of patrons "gifting great wealth to the Church"; "Beaton, we are safe to conclude, was not *hesitant*, but only *reticent* from motives of worldly wisdom." We may be allowed to wish also, in conclusion, that Mr. Herkless had been more "hesitant" about innovating upon the use of words, and more "reticent" in bestowing his judgments and his compositions upon the public.

ARTHUR GALTON.

*The Folks o' Carglen.* By Alexander Gordon. (Fisher Unwin.)

IN spite of outbreaks of sheer intellectual helplessness—like "Oh! for the pen of a Walter Scott, or, on a lower scale, of a Robert Louis Stevenson, or even of a J. M. Barrie, to describe these nights so full of fun, frolic, gossip, and healthy human bucolic wisdom!"—this is a good book of an uncommon kind. It is not an attempt to preach through representations of rustic character, to idealise them, or with their help to caricature Scotch nationality for the amusement of English readers. It is, above all things, a realistic book—a reproduction of the life that is actually lived in a Northern country parish, to which the name of Carglen is given, and the bleak unloveliness of which has entered into the souls of its inhabitants. Mr. Gordon has not the gift of style like Mr. Stevenson, or, as he himself would say, not quite intelligibly, "even of J. M. Barrie." He is deficient in power of condensation. Occasionally he falls into provincialisms and even banalities, simply because the right words do not seem to rise readily to his pen. Yet *The Folks o' Carglen* is far too important and interesting a book to be dismissed with a line, like so many of the books produced by the dozen which profess to describe Scotch life of to-day, and still more of yesterday, and which are no better than Carlylian "duds."

Mr. Gordon's strength lies in portraiture. He seats himself in a corner of one or other of those centres of spiritual (and sometimes of spirituous) activity in a Scotch country parish—the kirk, the school, the farm-kitchen, the "smiddy," and the village inn—and there he photographs the folks he sees. There is scarcely one of his portraits that is not carefully finished; there are several that are among the best works of this class that have recently been produced in Scotland. To this second smaller and better class belongs Amos Gibb, the smith and Free Church elder. The conversations in the "smiddy" in the smith's presence, and about him outside of it, are quite as good as anything of the kind that have appeared in Scotch literature of this particular kind before Mr. Barrie began to immortalise Thrums. An equally excellent, but more idealised, portrait is that of Joe Forbes, or "Awthiest Joe," who dies as he lived. The scene

between him, when he is on his deathbed, and the Rev. Merrison Dean, the Free Church minister, is worthy of George MacDonald at his best.

"Noo," says the dying man, "jest tell a' Carglen that Awtheist Joe deed as he lived, carin' nae ae straw for ony kirk or hoodiecrav priest. Ye can tak' this for your text neist time ye munt the pu'pit: 'A sparrow canna fa' tae the grun' without my Father,' an' ye can say this: Joe Forbes was a sparrow in the big han' o' God A'mighty. Ae day he found a little birdie sair shot by the gamekeeper chiel. It was on its back, but its wee een were on the sweet blue sky, far, far, up there. 'The God that made ye maun care for ye,' said he tae it, 'an' it deed in his han'.' Maister Dean, I dee like unto that sparrow. Ye're great on damnation, but I'm great on salvation."

The Rev. Patrick Spens the clerical schoolmaster, Francie Kemp the Radical, and the spitfire Laird, are not quite such elaborate portraits as the smith and the "awtheist," but they are quite as life-like.

Mr. Gordon is hardly so successful in representing nature in its wildest moods, or life in its gregarious aspects, as he is in portraying personages and oddities. He is too diffuse, too prone to moralising. There is no moonlight in his pictures; there is no eerieness in his treatment of Scotch superstitions. One never tires of the "smiddy," but one does tire very decidedly of the kirk and the school. There is a suggestion of padding of the magazine article sort in "The Sons of the Soil," "Camping out in Carglen," and "Red Letter Days in Carglen." Other papers, however, deserve to be much better spoken of. One is reminded both of "The Cottar's Saturday Night" and of "The Jolly Beggars" by "In a Farm Kitchen," although it is written in prose. But Burns does not supply this paper with its inspiration, but only with its quotations.

WILLIAM WALLACE.

THE BOOKLOVER'S LIBRARY.—*The Story of the "Imitatio Christi."* By Leonard A. Wheatley. (Elliot Stock.)

In the early portraits of the author of the remarkable book to which "The Story" relates, the painters in several instances have contrived to introduce on the open pages of a book this motto or saying, which, it has been said, he was in the habit of frequently repeating: "I sought for rest, but found it not, except in little corners and in little books"—it is written partly in Latin, and partly in Dutch—meaning that, from his own experience, he had usually found rest for his soul in retirement, away from the busy throng of the world, not in the study of lengthened and learned works, but in little books calculated to sustain the mind in devout meditation. And it is this idea or principle that he seems to have carried out in writing his many short treatises. He did not attempt to write large and learned works, like those of Thomas Aquinas who lived about 150 years before his time, that would require laborious attention and much thought. The Kempen Brother, being of a humble mind, and acting on the sentiment that so strongly possessed him, brought out a number of small

works, with short, pithy sentences, having a certain degree of rhythm in them, giving complete thoughts in few words, which would commend themselves to the reader, as in no way wearying. Hence we find that precious book, the *Imitatio Christi*, is in the form of a small codex, for it contains four books or treatises in one book. They were each at first written separately, and designed to be used singly. Each has a separate title; and though all are of a spiritual character, they differ from one another. The title of the first book is taken as the title for the whole four books, and gives the keynote, as it were, to the entire volume. Indeed, it is well known that the words "Imitatio Christi" are taken from the first words of the first chapter. This chapter, it will be noticed, has two titles, the first of which is "On the Imitation of Christ." The book begins, "'Qui sequitur me, non ambulat in tenebris,' saith the Lord"; and this first line is also the title which the author has given to this book in the catalogue to the celebrated volume which he wrote out with his own hand and dated A.D. 1441. He mentions all the four books separately, and places them first before a number of other small treatises, so as to make of them a large codex, though the size of it is small considering what it contains. The unknown contemporary author also, in giving a complete catalogue of the works written by Thomas a Kempis, names the four books separately; yet here they are not put first, but after a few other titles; still the books of *The Imitation* are named together, one after the other. Thus the books, though individually alluded to, were nevertheless early associated together. And there seem to have been an endeavour and desire to regard them as one book even before the author's death. For in the catalogue of another MS. which has the dates of 1470 and 1471 attached to two separate treatises, they are spoken of as one, after this manner, "Liber de Imitatione Christi, qui continet in se quatuor libros."

Thomas a Kempis no doubt at first wrote for those who lived a conventual life; but his writings being small, as well as of a practical character, they were well suited for others living in the world, but devoutly inclined. They could be more easily carried about, and were more suited for retirement, than larger works; they could also be more readily copied out, and thereby be brought within the reach of many more readers. And when the invention of printing came, they appeared to be admirably adapted for circulation. And being found acceptable, from meeting a want in the soul of man, they were diligently sought after, and became widely spread. *The Imitation*, as one book, was eagerly read by those longing for divine light, especially as the time of the Reformation drew nigh, when many were thirsting for a taste of the waters of Life, that they might know more of the new Life that bringeth salvation. But little as the book of *The Imitation* was, it would not have been so heartily welcomed unless it had contained, in a condensed and practical form, words of notable wisdom, beyond what the world had hitherto enjoyed.

There are many things of deep interest connected with this precious volume, and those desirous of learning the various particulars in a short compass cannot do better than possess themselves of "The Story" of it. In the first chapter, we have something of its character given; in the second there is much information about the German mystics. In the next, the sources whence the author, to some extent, drew his thoughts for the work. Then in another chapter we have a short sketch of the Brothers of Common Life; and in the following chapter a sketch of the life of the author. In the seventh chapter there is an account of Prof. Hirsche's investigations respecting the copy written out by Thomas himself. Then "The Story" enters upon the exciting controversy, "Who wrote *The Imitation*?" giving many particulars about the MSS., printed editions, and translations. In the last three chapters will be found the opinions of various writers on *The Imitation*. Then, what the author of "The Story" calls a "Chrestomathy" of extracts from *The Imitation*; and lastly, a Chrestomathy from the other works of Thomas a Kempis. "The Story" abounds with quotations drawn from other treatises on all the questions alluded to; yet it is not a mere compilation, but put together with great skill, research, and ability. In going over so much ground and touching upon so many facts, it is not to be wondered at that some errors should occur. Thus, on p. 178, the writer intimates that in 1710 Hickes brought out a translation of *The Imitation*. But is it certain that this ever existed? There lies before me the 1710 edition—a translation, not of *The Imitation*, but of some other genuine works of Thomas a Kempis, by George Hickes, D.D., with the interesting Preface alluded to, where the claims of various individuals for the authorship of *The Imitation* are given. The error may have arisen from its being called "The Christian Pattern, or, the Imitation of Jesus Christ." But to prevent its being thought to be a translation of *The Imitation*, the name of the four books it contains are specified on the title-page. The 1710 is a second edition, so that there must have been one earlier. In the next paragraph it is said that a translation (i.e., of *The Imitation*) was issued in 1715 by "the learned nonjuror, Robert Nelson. But can this be correct? For, in looking into the second edition of Nelson's book (1717) it will be found to contain a translation, not of *The Imitation*, but of other works of Thomas a Kempis, not found in Hickes's book, and a few selected pieces from other writers. Its sub-title is, "Rules to Live above the World." And then, in a note to this, we are told that the British Museum does not possess a copy of this, which is called "The Christian's Pattern." But this title belongs to Hickes's book, published a few years before. And the reason why the British Museum does not possess a copy of Nelson's translation of *The Imitation* may be that this learned man never made a translation of it at all. This is an exceptional point where some confusion has arisen, and will require a little careful revision. "The Story" is neatly got up, and is pleasant to read. S. KETTLEWELL.



*The Positive Theory of Capital.* By E. von Böhm Bawerk. Translated, with Preface and Analysis, by W. Smart. (Macmillans.)

DUE attention was called to Dr. Böhm Bawerk's important book in the ACADEMY of May 4, 1889. More fortunate than most foreign economists, even of the first rank, he has not waited long for a translator. Mr. Smart, who translated the *History of Theories of Interest*, has performed the same service for its sequel, the *Positive Theory of Capital*, and with equal success. In his "translator's preface" he gives a clear and good outline, in his own words, of the main arguments of Dr. Böhm Bawerk's book. He has left English economists no excuse for neglecting their brethren in Austria.

The very acrimony of the attacks which have been made and met from time to time recently, in the pages of German economical journals, has served to show that the Austrian economists are at least no longer ignored in Germany. Dr. Böhm Bawerk, in a recent number of Conrad's *Jahrbücher für Nationalökonomie* (July, 1891), has himself given a review of German, Italian, and Dutch works bearing on the subject of value, which is to the Austrian school the foundation of all economics. His article seems to bring the discussions to a head, and, we may hope, to a close, for the present. But his own particular contribution to economics is presented in the book now before us, and is in many ways quite original. The importance of the element of time in economical questions, and especially in regard to the theory of interest on capital, has never before been so fully and luminously demonstrated. The volume includes incidentally the author's account of the general doctrine of value, showing its close connexion with the special doctrine of interest; and it might perhaps have been well if Dr. Böhm Bawerk had allowed his translator to incorporate the whole instead of a part of his two early articles on the subject in Conrad's *Jahrbücher*. References (as on pp. 130, 137) to the files of a foreign periodical are tantalising to English readers.

The translation is done with fidelity, and yet with a freedom that goes far to banish any obtrusive symptoms of a German original. There are no doubt many renderings open to cavil (in what translation were they ever wanting?). "Consumption-goods" has not an English sound; why reject the time-honoured "consumable goods"? "The law of costs"—why not the English singular instead of this German plural? Surely *Rentenfonds* is not exactly the same as "rent-fund (p. 1)," supposing that we ever used the expression.

The translation has had the benefit of the author's revision; but there is little departure from the German edition, except in the dropping of ephemeral controversy. We still read (on p. 382): "Every other commodity has a predetermined subjective value to the one who wishes to buy it. Labour has not." The correctness of this antithesis was questioned by Prof. Edgeworth in the ACADEMY; and Dr. Böhm Bawerk has lost a good opportunity of withdrawing (or else of defending) the

former proposition, which seems quite contrary to the Austrian faith.

No fault can be found with Mr. Smart's rearrangement of books and sections; but the reader ought perhaps to have been warned that the books and chapters of the translation do not correspond to the books and sections of the original German.

JAMES BONAR.

#### NEW NOVELS.

*Violet Moses.* By Leonard Merrick. In 3 vols. (Bentley.)

*Dr. Sinclair's Sister.* By E. Grey. In 3 vols. (Eden, Remington & Co.)

*Mahme Nousie.* By G. Manville Fenn. In 2 vols. (Hurst & Blackett.)

*An Octave of Friends.* By E. Lynn Lynton. (Ward & Downey.)

*The Fatal Request.* By A. L. Harris. (Frederick Warne.)

*Disinherited.* By M. M. Black. (Oliphant, Anderson, & Ferrier.)

*The Mystery of a Type-Writer.* By B. Fairlee. (Shanklin: The Jester Office.)

Nobody who has a sneaking fondness for fiction of the penny novelette and shocker class need expect much pleasure from the perusal of *Violet Moses*. It is probably his excessive and freely declared abhorrence of that class of literature that has landed the writer of this story in the opposite extreme, and in this we think he has erred. For however extravagant or vulgar the penny novelette may be, it does, as a rule, resort to methods of arousing human emotion and securing human sympathy which, if somewhat time-honoured and hackneyed, are at least acknowledged to be, in good hands, the best available for the purpose. Mr. Merrick, however, will have none of these; so that, instead of diversified action, with judiciously introduced surprises and a plentiful admixture of realistic description, we find in *Violet Moses* a careful avoidance of anything like sensational incident, and an overabundance of the analytical element. To be sure it is sensible analysis; there is a dry matter-of-fact truthfulness about the writer's remarks which makes his story now and then delightful reading. But the majority of us are interested mainly in the facts themselves, and care no more for the antecedent complexities of motive than, in reading the details of a prize-fight, we should care for an explanation of the precise adjustment of bodily muscles which produced the knock-down blow. The title of the book naturally prepares us to expect something about Jews, and we get it. The first volume tells how Allan Morris, journalist and novelist, endeavoured unsuccessfully to win the heart of Violet Dyas, a motherless girl, living with her aunt in Chester; and the second and third volumes describe how, after Violet has been driven, in sheer desperation, into a marriage with Leonard Moses, Hebrew stockbroker of Lothbury and Maida Vale, the old lover turns up again, and, though securing an avowal of her affection, fails in his endeavour to persuade her to elope with him. Though Jews abound

in the latter part of the narrative, we do not obtain much insight into their social life, the gambling proclivities of a certain circle resident in or about Maida Vale obtaining the largest share of attention. On the whole, this is a clever and polished, but not a moving, novel; and the writer's arbitrary assignment of motives for action in the leading characters has the effect of leaving little to the imagination. Indeed, almost the only thing so left is the probable upshot of the events narrated in the last chapter; for the book ends quite abruptly with the retirement of Allan in a heartbroken condition from the presence of the woman who has resisted his solicitations; and, judging from the man's unscrupulous perseverance, and the complaisance of the wife who allows him an interview and admits her passion for him, one feels naturally inclined to infer that the interview will be repeated, and that her ultimate seduction is a mere matter of time.

*Dr. Sinclair's Sister* is a specimen of that curious and yet unfortunately rather common production, a novel evolved from the inner consciousness. It bears every mark of being the work of some recluse or dreamer, gifted with exuberant fancy and imperfect faculties of observation, who, with the best intentions in the world, has in his three volumes violated all conditions of intrinsic probability without any compensating merits of treatment or style. There is scarcely a character in the book that is not bizarre and unnatural. The saturnine, self-centred egoist, Marc Sinclair, a country doctor, is far too gloomy and forbidding a creature to awaken in us much interest; his devoted sister, Claire, though ridiculously oversensitive and morbidly scrupulous, is less intolerable, because rather more resembling ordinary flesh and blood. Then we have a Church of England minister, who, rather oddly—for the book is, as a rule, remarkably free from solecisms—is commonly described as "the Reverend Liddon," a man whose earnestness and intensity of purpose are more conspicuous than his common sense. These and a half-crazy German violinist, who apostrophises his instrument, and lives generally in dreamland, constitute the leading personages of the story, so far as there is any story at all. As in *Violet Moses*, so in this book, the reflective and moralising element is a feature prominent to the point of being wearisome; it is all so good and true and improving—and so dull. Nor in his narrative of special incidents does the writer better succeed in holding up the mirror to nature. The abominable rudeness and impertinences of Mrs. Forrester would never be tolerated in any decent society; the behaviour of "the Reverend Liddon" in accepting an invitation to an "At Home," and availing himself of the occasion to denounce the godlessness of the unoffending guests, is a diplomatic blunder far more fatal than any crime to his chance of securing that popularity which the episode is represented to have gained for him among his new parishioners; the grotesque extravagances of Franz Humbert could scarcely be met with outside a lunatic asylum. It may seem ungracious to speak slightly of a book so unexceptionable in

tone and so thoroughly well-meaning. Yet it is possible to maintain a high tone and convey grand moral and religious truths and yet depict men and women as they really are.

In Mr. George Manville Fenn we have a novelist of an altogether different type. It is not without relief that we turn to an author who is content to write a story for its own sake, and who neither betrays any anxiety to point a moral with each fresh chapter, nor attempts the task of anatomising the mechanism of human action. The title *role* is furnished by the widow of a French planter in Hayti, one Venus Dulau, a mulatto, whose title of "Madame" has been softened in negro pronunciation into "Mahme," while the fantastic prænomen of "Venus" has passed through the stage of "Venousie" into "Nousie." Further than this we are not bothered with any specimens of negro dialect. The tale mainly concerns Madame Dulau's daughter Aube, who is sent to a convent in Paris for her education, and on her return to Hayti narrowly escapes a horrible death at the hands of the Voudou, a religious sect who—according to recent reports—still keep up in the island a hideous species of fetish worship, originally imported from Africa. *Mahme Nousie* is not by any means the author's best work, but his name is sufficient guarantee that the book is lively and interesting.

Few things are more difficult to a reviewer than the task of commenting upon a *rechauffé* in book-form of stories that have already seen the light in the pages of periodical magazines. Readers are already acquainted with them, and have gauged their merits; and the critic has nothing before him but the useless task of supplementing views already formed by a tardily-delivered judgment of his own, which nobody listens to; while no scope whatever is offered for the exercise of one of his most useful and necessary functions, namely, the forecasting of the verdict which public opinion will pronounce a month or six weeks hence upon the work under notice. Fortunately, in the case of *An Octave of Friends*, no reviewer's opinion is required. The stories are, some of them, twenty or thirty years old; their author has made her mark in the world of literature, and no one will begrudge a welcome to the reappearance of some of the tales that charmed us in the days of our youth. That a collection of stories written in the period of crinoline, croquet, and the violent purples of the newly invented aniline dyes, should contain internal evidence of their antiquity is a fact which has not escaped the author; but she urges that "the sketches are still true of the people one daily meets in Vanity Fair. Like all caps made for types, not individuals, they fit as well to-day as yesterday."

And in this she is perfectly right.

The leading incident in *A Fatal Request* is a case of killing which the perpetrator declares to be "no murder." Mr. Silas Burritt meets his death in a railway accident, caused by a collision with some petroleum trucks which envelope the wrecked train in flames. When his lifeless body is examined, it is found that death has resulted not from

burning, but from a bullet wound in the brain. Who fired the fatal shot is a mystery which is not cleared up until the last chapter, when a friend who had accompanied him on the railway journey explains that he shot Mr. Burritt at the latter's own request upon finding it impossible to extricate himself from the mass of burning wreckage. There is plenty of vivid description and some lively touches of humour in the story.

Nothing but commendation was bestowed in the ACADEMY on Miss Black's earlier story, *Between the Ferries*, when it appeared; and *Disinherited* is in no way behind it in fidelity of portraiture, while in some respects it is more interesting in conception and written with a stronger hand. Old Lady Hernhurst, a woman upwards of ninety, who during nearly half a century of widowhood has cherished an implacable hatred towards her husband's family, extending even to the unoffending grandchildren, though in all other ways the kindest-hearted and most charitable of women, is a more finely executed character than any we remember in this author's works.

It would almost seem as if the advertising demon had begun to invade the realms of fiction. At any rate, it seems scarcely possible to account for the extraordinary pains taken by the author of *The Mystery of a Type-Writer* to sound the praises—address of head office in all cases included—of a certain type-writing firm, a "bucket-shop" proprietor, and a largely puffed electropathic appliance, except upon the hypothesis that he (or she) is executing a commission for the parties most interested. This feature of the work is to be regretted, because the story as a whole is constructed upon a praiseworthy pattern, and the style is crisp and incisive. The concluding portion is an implied condemnation of the behaviour of judge and jury in the Maybrick case.

JOHN BARROW ALLEN.

#### SOME BIOGRAPHICAL BOOKS.

*The Young Emperor.* By Harold Frederic. (Fisher Unwin.) This is an extremely readable book. The young Emperor, of course, is William II. of Germany, whom all London went out to see the other day. Mr. Frederic is a hero-worshipper, but he cannot fairly be described as a blind worshipper. He recognises that his idol has faults, and calls his work a study in character-development on a throne. He describes him first as an impressionable young man who had imbibed disrespect for his parents from Prince Bismarck. It is notorious that even in State documents the ex-Chancellor could not refrain from insulting allusions to the Crown Princess, who was both an Englishwoman and a Liberal. Later on, when the Crown Prince's fatal illness began, we find his own son ranged among those who would keep him from the throne. After his father's death, the first that the world heard of the new Emperor was his proclamations to the army and navy.

"In this country which gave birth to the art of printing, this Germany wherein Dürer and Cranach worked and Luther changed the moral history of mankind, and Lessing cleared the way for that noble band of poets of whom Goethe stands first and Wagner is not last, it seemed nothing less than monstrous that a youth called to be Emperor should see only columns of troops and ironclads."

In these proclamations there was but a passing allusion to his father, who was then lying dead under the same roof. On the day of his father's funeral—a simple military affair very different from the magnificent ceremony of his grandfather's lying in state—William II. addressed the Prussian people. This was generally admitted to be a more satisfactory performance.

"Pondering upon the marked difference between this address and the excited and vain-glorious harangue to the fighting men of Germany which heralded William's accession, it occurred to me to inquire whether or not Dr. Hinzpeter had in the interim made his appearance at Potsdam. No one could remember, but the point may be worth the attention of the future historian."

Dr. Hinzpeter was the Emperor's tutor before the evil influences of Bonn and Bismarck had begun to harden the young man. We are still, however, in 1888, and Dr. Hinzpeter's return to power was not till the Westphalian strikes in 1890. For nearly a year after the Emperor's accession the ascendancy of the Bismarcks was complete. If any one still doubts the wisdom of his act in dispensing with Bismarck, let him compare the history of Germany before and since the Chancellor's fall—let him contrast the position the German Emperor enjoys to-day with his dubious reputation of three years ago. When he visited Rome in 1888, he behaved in such a manner that the Pope confided to certain members of his household the fear that he was a conceited and headstrong young man, whose reign would end in disaster. Nor did he fare better in Russia. When he hurried, an uninvited guest, to St. Petersburg to greet the Czar even before he had visited his two allies of the Triple Alliance, his reception was of the coldest. Worse was to follow. When the Czar three weeks later paid a visit to Stuttgart, he passed through Berlin both going and coming.

"apparently for no other purpose than to insult the Kaiser by stopping for an hour each time inside the railway station, as if there were no such people as the Hohenzollerns to so much as leave a card upon."

Nor was the Emperor less unpopular in democratic England than in autocratic Russia. The welcome he received last July from the people of this country would not have seemed possible two years ago, when he was still in the leading strings of the Iron Chancellor. Egotism seems to have played its part in the determination of William II. to dispense with the Bismarcks; but while making this admission, no one who knows Germany can now dispute the wisdom, and, indeed, the absolute necessity of the step. In January, 1890, the Reichstag was approaching the close of its three years' term. The anti-Socialist penal laws would lapse in September of that year unless renewed. Prince Bismarck was, of course, in favour of their prompt renewal.

"His enemies had secretly been preparing for the defeat of these laws in the Reichstag, and now in the middle of the month found that they had secured an absolute majority. They conveyed this fact to the Kaiser, with the obvious corollary that the time had arrived for him to take the popular lead in his empire, and make an issue on this question with his Chancellor. William saw the point, and reluctantly took the decisive step."

We must refer our readers to Mr. Frederic's own pages if they wish to follow the incidents of this deeply-interesting but still little-known episode in German history. The fall of the Bismarcks was an historical drama that deserved, and will doubtless find, its Browning. The historian's verdict will unquestionably be one of unqualified approval of the Emperor's conduct, though Teniel's masterly cartoon of the old pilot's leave-taking blinded many Englishmen at the time. A year and more has



now passed with no Bismarck at the helm, but so far from the Ship of State having suffered, never before has her course been so smooth. Mr. Frederic truly says that

"since the foundation of the empire, Germany has not known such another tranquil and comfortable period. Nothing has arisen calculated to make men regret the ex-Chancellor's retirement. Almost every month has contributed some new warrant for the now practically unanimous sense of satisfaction in his being out of office."

We cannot close this brief notice of a most interesting and thoughtful volume without paying a tribute to Mr. Frederic's condensed and pregnant style. It is not often that a book can be pronounced absolutely free from padding, but this can be said of the present work.

*Sir William M'Arthur, K.C.M.G.* By Thomas M'Cullagh. (Hodder & Stoughton.) It has been our good fortune from time to time to review the interesting biographies of successful merchants, such as that of Sir George Burns, that have been published by Messrs. Hodder & Stoughton. We are unable to say that the present volume is an addition to their number. And yet the subject of this biography was a model of all that a merchant and member of parliament should be. The fault does not lie with Sir William, but with his biographer. Mr. M'Cullagh is a painstaking and well-meaning writer, but more we are unable to say. The solemnity with which trivial details are recorded is ludicrous; and even when events are sad and serious, the telling of them is marred by stilted language. The following is a sample of Mr. M'Cullagh's treatment: Sir William died very suddenly in the Underground Railway. Says his biographer:

"The life which was begun at Malin, in the county of Donegal, on July 6, 1809, after running a course of seventy-eight years four months and ten days, was ended underground in a carriage on the Metropolitan Railway, at or near Praed-street Station, Paddington, on November 16, 1887, about eight minutes before eleven o'clock in the forenoon."

There are also expressions made use of that hardly commend themselves. Sir William M'Arthur visited Baalbek and took part in a mission service among the ruins. Mr. M'Cullagh records this simple fact as follows:

"Sir William M'Arthur prayed at the conclusion, with (as Mr. Allen testifies) great enlargement and pleading power."

Sir William M'Arthur for seventeen consecutive years represented Lambeth in parliament. This was in itself no mean achievement, but we cannot congratulate Mr. M'Cullagh on his treatment of this branch of his subject. He seems utterly unable to grasp the significance or reasons for Sir William's declining popularity and ultimate defeat. As Sir William's parliamentary career illustrates an interesting chapter in recent political history, we propose briefly to refer to it. When he was first elected for Lambeth in 1868, the fact that he was connected with the Corporation was no drawback to his candidature. The same was not the case in 1885. In 1868 the City returned three Liberals pledged to support Mr. Gladstone's Irish policy; and on a vacancy being caused by the death of the fourth member (a Conservative), his place, too, was filled by a Liberal. Thus it came about that aldermen had not to go far afield to find safe seats, and the metropolitan constituencies were represented by city magnates, such as Lawrence, Lusk, M'Arthur, and others. But at the election of 1874 the rift within the lute became visible. Lawrence and M'Arthur were, it is true, again returned, but by a much reduced majority. By the election of 1880, London Radicals began to look askance at Corporation Liberals, and to demand reforms nearer home than Ireland. A Lambeth

Advanced Liberal Association had been formed, which evidently thought the "40,000 aborigines in Lambeth" more in need of their member's attention than "the aborigines of the Gambia, Natal, and Fiji." Fortunately for the sitting members, a split in the Liberal ranks was avoided, and for the third time their gallant Conservative opponent (Mr. Morgan Howard) was defeated. It required, however, no prophet to foretell that opposition to their return for any of the new divisions of Lambeth in 1885 was certain. Sir William would have been well advised had he sought the suffrages of another constituency. He was badly beaten, not only by a Conservative, but also by a Radical rival. Thus ended in misfortune a useful and honourable career.

"The ultra-Radical was unsuccessful," says Sir William's biographer, "but succeeded in keeping out of Parliament the Christian philanthropist, who by representing Lambeth had represented Newington for seventeen years; who made free of toll seven bridges across the Thames; who protected Dulwich in his old borough from the presence of a convict prison; who pleaded for the rights of aboriginal races in many lands; and who, without the firing of a shot or the sacrifice of a life, added a new colony to the British Empire."

While we regret as much as his biographer that anything but death terminated Sir William's parliamentary career, we cannot regard his defeat as a personal one. At the elections of 1885 the Radicals of London would not have returned an angel from heaven had he been connected with the City Companies. This sentiment must have been strong indeed, if such a man as Sir William M'Arthur was sacrificed to it. There is a great difference between being generous and charitable, but Sir William was both. He was a man sincerely religious, not merely with lip-service, but in deed and word. His religion was no mere farrago of set phrases. We will conclude our notice by quoting from a letter of one who in many points resembles Sir William—the Rev. C. H. Spurgeon (p. 332):

"His [Sir W. M'Arthur's] liberal support of every movement for the benefit of our fellow-men, and his zeal for the interests of the oppressed in all lands are matters of public notoriety. He is a good man and true, and has worked laboriously in his place in parliament, and out of it, for such measures and movements as promote religion, good morals, and freedom."

"*RULERS OF INDIA.*"—Clyde and Strathnairn, by Major-Gen. Sir O. T. Burne. (Oxford: Clarendon Press.) When it has been said that this is a lively little account of military operations in India during the suppression of the Revolt of 1857, the limits of permissible praise have been fully reached; for the book—small though it be—can hardly be said to have any reason of existence. Clyde and Strathnairn, in the first place, were in no sense "Rulers of India"; and, for the rest, no more books on the Mutiny are wanted; nor, if they were, is the gallant general the man to write them. He evidently possesses little knowledge of the language or history of the people of India; and he is content to quote with unhesitating faith the narrow opinions of Lord Lawrence on the non-political origin of the outbreak, while he writes with utter carelessness upon all but the purely professional details which have been abundantly related in other and more serious works. Thus we are told that "the modern city of Delhi was founded by the Emperor Jahangir in 1631"; whereas any "selected candidate" could tell us that in 1631 Jahangir had been dead nearly four years, and that the city was founded by Shah Jahan, whose name, indeed, it commonly bears to this day. The Rani of Jhansi is called "Ganga = Bhái"—the latter word, being masculine and equivalent to "brother," could never be given to a woman

(the true word, of course, is Bai, or "Bye," as commonly written). European names fare little better, for Gen. Van Cortlandt, of the Punjab army, is called here "Courtland"; while Col. Steuart, of the 14th Light Dragoons, figures as "Stewart." Nor, indeed, are the military operations always related with due spirit or even accuracy—see, for example, the lame account of the taking of Gwalior at p. 147, which does much less than justice to the harebrained audacity of Lieut. Rose, and does not mention his more fortunate companion, Waller, at all. One or two extracts from private letters and an occasional footnote are valuable. The anecdote of Capt. (now Gen. Sir R.) Meade in a note, p. 146, is not mentioned in the current histories, and is worth preservation. By sheer coolness and personal influence he persuaded the armed and excited Gwalior mutineers to give up the palace of Sindhia without a struggle, thus saving many lives to both sides. The merits of officers are so often measured by bloodshed that an instance to the contrary deserves our hearty admiration. The next best thing in the book is the contrast—of which more might have been made—between the cautious proceedings of the old soldier of fortune whom the men called "Sir Crawlin' Camel" and the headlong vigour of the chivalrous dandy, Sir Hugh Rose.

*Lewis Cass.* By Andrew C. McLaughlin. (Boston, U.S.: Houghton, Mifflin & Co.) This latest volume of the admirable series of "American Statesmen" treats of one whose name is not very well known on this side of the Atlantic. It is likely that a considerable number of readers of this notice will ask, "Who was Lewis Cass?" never having heard of him, or, at any rate, never having associated him with any movement important enough to dwell in their memory. Yet, in his own country and in his day, he was a prominent man; and, if not a statesman of the first rank, coming, for instance, far below Quincy Adams, Jefferson, and Clay, was still sufficiently important to be entitled to a place in such a series as this. The opening up of the "North-West"—the Michigan district—of America is attributed largely to him; and this, probably, was the most truly useful work he did. For the rest, he was an active politician on the usual lines—successively a Governor, a Member of Congress, a Senator, a Secretary of State, and even a candidate for the Presidency. He was a party to the passing of the Fugitive Slave Law; and if in this and other slavery compromises he showed no remarkable astuteness, it should be remembered that greater men than he blundered. There was not the reason for doubting his motives which existed in the case of Webster. Of the present biography it must be said that its writer has industriously gathered together all it was necessary to know about Cass, that he has written his narrative clearly, and that, if somewhat of an enthusiast, he has, on the whole, done substantial justice to the subject of his memoir. The publishers invite attention to the improved method they have adopted in binding the book, "by which a remarkable combination of strength and flexibility is secured." The claim seems to be justified by the fact; and, at any rate, we may congratulate Messrs. Houghton, Mifflin & Co. on having abandoned that system of binding with wire which had no merits and many faults.

#### NOTES AND NEWS.

READERS of *Forty Years in a Moorland Parish* will be glad to hear that not only literary fame but also ecclesiastical honour have reached its author, though late. The new Archbishop of York has conferred upon the Rev. Dr. J. C.

Atkinson the canonry and prebend of Holme, in recognition of his long services in the diocese and also of his work in literature. Though no stipend is attached to the office, it carries with it the privilege of taking books out of the Chapter Library, which is especially rich in historical works connected with the North of England. We hear that the publishers were at first doubtful whether they would sell 500 copies of *Forty Years in a Moorland Parish*; whereas the public have already demanded several thousands in less than six months, and the entire illustrated edition has been subscribed in advance of publication.

THE Queen has just accepted a copy of Miss Marie Corelli's *Romance of Two Worlds*. The presentation was not effected in the usual formal method, but through the medium of one of the Ladies-in-Waiting, with the result that Her Majesty was pleased to intimate by telegram through Lady Churchill that she would like "all Marie Corelli's works." The set of volumes (as published by Messrs. Bentley), specially bound in white and gold, have therefore been despatched by Queen's Messenger from Buckingham Palace direct to Balmoral.

PROF. SALMONÉ, who left England last January for a tour in Mesopotamia, Egypt, Syria, Smyrna, and Constantinople, returned to London a fortnight ago. He is now engaged on an important work, entitled *Muhammadan Dominion*. The book will be in two parts—the first treating of the character, customs, and folk-lore of the Arab-speaking subjects of the Sultan; and the second of the government and condition of the country in the past and present.

A VOLUME entitled *Joseph*, from the pen of the Rev. H. G. Tomkins, author of *The Life and Times of Abraham*, will be published by the Religious Tract Society on October 1 as one of the series entitled "By Paths of Bible Knowledge." This work will give the results of Mr. Tomkins's long and laborious study of all ancient oriental sources bearing upon the history of Joseph—a subject sketched out by himself more than ten years ago, in a most interesting and scholarly discourse delivered before the members of the Victoria Institute, which was noticed in the ACADEMY for 1880, page 340.

PROF. ZUPITZA, of Berlin, is editing for the Chaucer Society specimens of the unprinted texts of the "Canterbury Tales," choosing for this purpose "The Pardoner's Tale," which, by the way, possesses peculiar interest for story-comparers, as it not only permeated with European literature in the middle ages, and has long existed in slightly different forms among the Arabs, Persians, and Ottomans, but has its prototype in one of the *Jātakas*, or Buddhist Birth-Stories. One of the inedited texts of the "Canterbury Tales" is preserved in the Hunterian Museum at Glasgow, and it would appear to have remained till now unexamined by Chaucerian scholars. It is fairly written in double columns of some fifty-six lines each, and according to the colophon was done by Godfrey Spurling and his son Thomas, of Norwich, in the year 1476. The MS. is unfortunately imperfect, wanting the general prologue (or frame-story) down to the description of the Franklin, the first leaf beginning with the line:

"His table dormant in his halle alweye."

The order of the Tales is different from that observed in most, if not all, other texts, and two of them (the Shipman's and the Prioress's) are given a second time. In this text the Pardoner does not follow the Doctor, as in the Ellesmere MS. for instance, but the Second Nun; yet it should have followed the Shipman, since in the prologue to the Shipman's Tale,

the host of the Tabard begins with reference to the Pardoner's Tale, which he says they have just heard. Mr. W. A. Clouston has transcribed for Dr. Zupitza, with permission of Prof. Young, the keeper of the Hunterian Museum, the Pardoner's Preamble and Tale from the Glasgow MS.—which is near akin to the Rawlinson and Ellesmere MSS.—and supplied some notes of the variations which this text presents to those already printed for the Chaucer Society.

MR. ELKIN MATHEWS will publish in the autumn, *A Lost God*, by Mr. F. W. Bourdillon, author of "Aucassin and Nicolette," with three full-page illustrations, by H. J. Ford; also the posthumous poems of Philip Bourke Marston, edited with biographical sketch, by Mrs. Louis Chandler Moulton. Both will be limited issues.

*Hungary and its People* is the title of a work just completed by Mr. Louis Felbermann. It deals with the origin of the Hungarians, and the thousand years' history of that country, giving also a description of the Carpathian Mountains, the Snow Alps, the Lowlands, and other parts of Hungary and Transylvania, as well as of the manners and customs of the various races under the crown of St. Stephen's. The book will be a handsome crown octavo volume, profusely illustrated, and is dedicated to Countess Deym, wife of the Austro-Hungarian Ambassador. It will be published by Messrs. Griffith, Farran & Co.

MR. A. E. WAITE's new book, called *The Occult Sciences*, will form a sort of cyclopaedia of information on matters interesting to theosophists and students of the black arts. The work has been edited by Mr. George Redway, and will be published by Messrs. Kegan Paul, Trübner & Co.

MESSRS. F. V. WHITE & Co. will shortly publish a new novel, in three volumes, by B. M. Croker, entitled *Interference*.

MR. G. A. HENTY has taken as the subject of one of his forthcoming Christmas books the story of the Nile Expedition, under the title of *The Dash for Khartoum*. Several British officers occupy prominent positions in Mr. Henty's narrative.

ANOTHER of Mr. Henty's new volumes, *Held Fast for England*, is concerned with the siege of Gibraltar, one of the memorable episodes in British history which has not yet been treated in the form of historical fiction. Messrs. Blackie & Son are the publishers.

A TALE of adventure by Mr. H. B. Marriott Watson, entitled *The Web of the Spider*, and dealing with New Zealand and the Maoris, will shortly be issued by Messrs. Hutchinson & Co. The action of the story takes place in the heart of the "King Country" at the time of the native wars of 1863-64.

MESSRS. MORISON BROTHERS, of Glasgow, will publish early in November *The Black Cross*: a hypnotic romance, by Mr. W. Hamilton Seymour, who is already well known as a writer of sensational stories.

MR. GIBBINGS will issue at once a limited edition of a little work by Mr. J. G. Lewis, of Canterbury, entitled *Christopher Marlowe: outlines of his Life and Work*. Mr. Henry Irving, who takes a great interest in the memorial scheme, has accepted the dedication.

A NEW work on Revelation, by Mr. William Griffiths, entitled *Divine Footsteps in the Bible*, is announced for early publication by Mr. Elliot Stock.

MESSRS. CASSELL & Co. have arranged to publish this season cheap illustrated editions of their "Treasure Island Series," consisting of the following volumes:—*King Solomon's Mines*,

by Rider Haggard; *Kidnapped*, *Treasure Island*, *The Master of Ballantrae*, and *The Black Arrow*, by Robert Louis Stevenson; and *The Splendid Spur*, by Q. The three first-mentioned books will appear next week, and the others as soon as the special illustrations which are being prepared are ready.

THE utility of the *Gentleman's Magazine* for historical and genealogical purposes is so well known that the completion of the first volume of a new index will no doubt be widely welcomed. Ayscough's *index nominum* failed so signally in the matter of ready reference that the Index Society projected a new one. The early issue of the third part of the index to the biographical and obituary notices for the period 1731-1780 is now announced by the British Record Society, with which the Index Society was amalgamated a short time ago. Application for copies of the complete volume should be made to the society's agent, Mr. G. Clark, 4, Lincoln's-inn-fields.

MR. LOWELL has bequeathed all his MSS. and correspondence to Prof. Charles Eliot Norton, making him his literary executor; and he has given to the library of Harvard College the option of selecting any of his books which they do not already possess.

THE fourteenth annual meeting of the Library Association of the United Kingdom will open at Nottingham on Tuesday next, September 15. In addition to exhibitions of artistic bindings in the Castle Museum, and of library appliances at the University College, Mr. W. H. K. Wright, of Plymouth, the energetic editor of the *Journal of the Ex Libris Society*, has also undertaken to get together a collection of book-plates from public libraries.

THE Deutscher Schriftsteller-Verband meets at Berlin to-day (Saturday); and the Association Littéraire et Artistique Internationale will hold its annual congress at Neuchâtel from September 26 to October 3.

#### ORIGINAL VERSE.

THE ANTIQUITY OF ART.

(Pæcolithic Man.)

To J. G.

A SAVAGE, in a bleak world, on a waste,  
'Midst fir-tree-cover'd mountains, led his life:  
The claws and fangs of mighty beasts he faced—  
A hunter, seeking food for child and wife.

And, on the smooth wall of his cavern lair,  
The image of a reindeer once he drew,—  
Small, to the life, with faithful lines and fair,  
That all its antler-branchings copied true.

Was he a savage? No! a Man. The dew  
Of pity touch'd him; the sweet brotherhood  
Of Nature's general offspring well he knew:—  
Humane, he loved; ingenious, understood.

More:—the desires that kindling hearts inflame,  
To leave dull rest, and court congenial woe—  
The Love of Beauty, and the Thirst for Fame,  
Throbb'd faintly in that huntsman long ago!

And, friend! the self-same passion in his breast  
That stirr'd, and wrought to permanence divine  
One form of grace, most touchingly express'd,  
Stirs in your heart to-day, and stirs in mine!

GEORGE DOUGLAS.

#### OBITUARY.

WILLIAM HENRY WIDGERY.

WE regret to record the death, at the early age of thirty-five, of Mr. W. H. Widgery, whose name will be known to many of our readers as that of an able writer and lecturer on educational subjects.

Mr. Widgery was a native of Exeter, and was educated at Hele's School and the Grammar School in that city, subsequently obtaining a



scholarship at St. John's College, Cambridge. He graduated in 1879 as eighth Senior Optime, ill-health having prevented him from obtaining the higher mathematical honours which he had been encouraged to hope for. In 1880 he was one of the winners of the Harness prize, his essay ("On the First Quarto Edition of 'Hamlet'") and that of Mr. C. H. Herford being declared equal in merit. He took the degree of M.A. in 1882, and afterwards became a master in University College School, where he was highly successful as a teacher, and continued to hold that position until his death. In 1886 he studied for some time in Germany, giving his attention chiefly to comparative philology and modern languages.

A remarkable series of articles on "The Teaching of Languages in Schools," contributed by him to the *Journal of Education*, was reprinted as a pamphlet in 1888, and attracted considerable attention both in England and Germany. A long and highly favourable review of it appears in the last number of the *Englische Studien*, and a Swedish translation is stated to be in preparation. An Exeter newspaper says that Mr. Widgery had been commissioned by the United States Government to prepare a report on the educational department at the Paris Exhibition, and that this was all but completed at the time of his death. Although his published work was inconsiderable in quantity, it was marked in no common degree by vigour and independence of thought; and there can be little doubt that if a few more years of life and health had been granted him, he would have attained a distinguished reputation among educational writers. His personal qualities gained for him the cordial esteem and affection of all who were brought into association with him, and his premature death will be deeply regretted by a very wide circle of friends.

#### MAGAZINES AND REVIEWS.

THE *Expositor* for September contains a number of interesting articles. Prof. Iverach gives us some notion of Dr. H. H. Wendt's views on the Fourth Gospel. Many readers will, we hope, be stimulated to acquaint themselves with the original work. It is most gratifying to find that such a conservative writer can learn from one who is scarcely to be labelled "orthodox." Mr. Lock gives a second study on Early Christianity. With delicate insight he discourses on the "Christology of the Earlier Chapters of the Acts." Prof. Milligan apparently concludes his exegetical papers on the "Resurrection of the Dead." Prof. Marshall continues his researches on the Aramaic Gospel, on which we shall for the present make no further comment. In the present paper he shows much ability in treating of the Galilaean dialect, and explains certain divergences in the Synoptic Gospels by the assumption of Galilaean dialectal forms in the Aramaic MSS. of the Gospels. Mr. Peyton considers our Lord's Third Temptation. The paper is eloquent and suggestive. Might not the writer have mentioned Milton's probable location of the "very high mountain" in the Taurus range? "The *Agamemnon* of Aeschylus, the *Oedipus* of Sophocles, the *Heracleidae* of Euripides are the Isaiah, the Job, the Micah of the Greeks"—that is a striking remark. Prof. Sanday notices Dr. Marcus Dods on the Gospel of St. John kindly but discriminatingly. Is he not slightly too academical, however? Does he quite realise the nature of the task set before Dr. Dods? Is it not the right plan in popularising to convey as much information as possible in the course of the book, rather than to pack it in an introduction and notes? And do not Prof. Sanday's concluding remarks almost cut the nerve of psychological exegesis, so far as it

relates to our Lord? Can the Christian interpreter say with a half-instructed disciple, "Depart from me," &c.?

THE *Theologische Tijdschrift* for September contains an important article by Dr. Kuenen on Hatch's Hibbert Lectures and Toy's *Judaism and Christianity*; also critical notes on Isaiah xl. lxvi., by Dr. Oort (who has been entrusted with the preliminary work on Isaiah for the new Dutch version of the Old Testament); and a notice of Kautzsch and Socin's documentary German edition of Genesis, and of Kautzsch's *Die heilige Schrift*, part I, by the same reviewer.

#### THE COMING PUBLISHING SEASON.

##### CLARENDON PRESS ANNOUNCEMENTS.

*Theology, &c.*—"Nouum Testamentum Domini Nostri Iesu Christi Latine, secundum Editionem S. Hieronymi," ad Codd. mss. fidem recensuit I. Wordsworth, Episcopus Sarisburiensis; in operis societatem adsumto H. I. White, Partis i., fasc. iii., "Euangelium secundum Lucam"; "A Hebrew and English Lexicon of the Old Testament," based on the Lexicon of Gesenius, as translated by E. Robinson, edited by Francis Brown, S. R. Driver, and C. A. Briggs; "A Concordance to the Septuagint," edited by the late Edwin Hatch, and H. A. Redpath, demy quarto, fasc. i.; "The Peshito Version of the Gospels," edited by G. H. Gwilliam, fasc. i.; "Legenda Angliae," edited by C. Horstmann; "Helps to the Study of the Prayer Book."

*Greek and Latin.*—"The Dialogues of Plato," translated into English, with analyses and introductions, by B. Jowett, third edition, revised; Plato, "The Republic," Greek text, edited with prolegomena, &c., by B. Jowett and Lewis Campbell; "The Inscriptions of Cos," by E. L. Hicks and W. R. Paton; "Notes on the Nicomachean Ethics of Aristotle," by J. A. Stewart; Purves' "Selections from Plato," new edition, by Evelyn Abbott; "Thucydides," Book i., edited by W. H. Forbes; Euripides, "Cyclops," edited by W. E. Long; Plutarch's "Lives of the Gracchi," edited by G. E. Underhill; "A Greek Prose Primer," by J. Y. Sargent; The "Annals" of Tacitus, edited by H. Furneaux, vol. ii., completing the work; Quintilian, "de Institutione Oratoria," book x., edited by W. Peterson; Cicero, "de Oratore," book iii., edited by A. S. Wilkins; The "Georgics" of Virgil, edited by C. S. Jerram; "The Poets of the Augustan Age," vol. ii., by the late W. Y. Sellar, with memoir by Andrew Lang, and portrait.

*Oriental.*—"Thesaurus Syriacus," editit R. Payne Smith, fasc. ix.; "A Catalogue of the Turkish, Hindustani, and Pushtu MSS. in the Bodleian Library," by H. Ethé, part ii.; "A Catalogue of the Armenian MSS. in the Bodleian Library," by Dr. S. Baronian; "A Collo-type Reproduction of the Ancient MS. of the Yasna, with its Pahlavi Translation, A.D. 1323, in the possession of the Bodleian Library"; "The Four Hundred Quatrains," Tamil text, with translation, &c., by G. U. Pope; and "A Bengali Grammar," by John Beames.

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"Le Misanthrope," edited by W. H. G. Markheim.

*History, Biography, Law, &c.*—"Origines Islandiae: The Landnamaboc," &c., edited, classified, and englished by the late G. Vigfusson and F. York Powell, in 2 vols.; "The English Peasantry in the Thirteenth Century," by P. Vinogradoff; "The Song of Dermot and the Earl": An Old French Poem on the Invasion of Ireland, edited by Goddard H. Orpen; "A History of England from the Accession of Henry IV. to the Battle of Bosworth Field," by Sir James H. Ramsay, in 2 vols.; "Hastings and the Rohilla War," by Sir John Strachey; "A History of Sicily," by E. A. Freeman, vols. iii. and iv.; "A History of the United States of America," by E. J. Payne, vol. i.; "Italy and her Invaders," by Thomas Hodgkin, vols. i. and ii., new edition; "French Revolutionary Speeches," edited by H. Morse Stephens; "Sir Walter Raleigh: A Biography," by William Stebbing; "Isaac Casaubon," by Mark Pattison, second edition revised; "Life and Select Works of John Arbuthnot, M.D.," by G. S. Aitken; Sohm's "Institutes of Roman Law," authorised English translation, by J. C. Ledlie; "Law and Custom of the Constitution," part ii., "The Executive," by Sir W. R. Anson; "The Land Revenue Systems, and Tenures of British India," by B. H. Baden-Powell, in 3 vols.

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RENAN, Ernest. Pages détachées. Paris: Calmann Lévy. 7 fr. 50 c.

HISTORY.

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BIBLIOTHEQUE,assyriologique, hrsg. v. F. Delitzsch u. P. Haupt. 3. Bd. 2. Abth. 3. Lfg. Leipzig: Hinrichs. 18 M.  
 REINACH, Salomon. Chroniques d'Orient: documents sur les fouilles et découvertes dans l'Orient hellénique de 1883 à 1890. Paris: Firmin-Didot. 15 fr.  
 SCHÖNBACH, A. E. Altdeutsche Predigten. 3. Bd. Graz: "Styria." 9 M.

## CORRESPONDENCE.

BLANCO WHITE'S SONNET—"NIGHT AND DEATH."

St. Leonards: Sept. 1, 1891.

Few English sonnets have been so highly and unreservedly praised by the best critics as this, which was written by a Spaniard, and got into print by an accident. It would almost seem as if its production was also an accident; for White, so far as is known, wrote but one other poem, and it was of no superlative quality. "Night and Death" first appeared, with a dedication to Coleridge, in the *Bijou* for 1828; and although the *Bijou* was only an "annual," this splendid sonnet was not its chief glory, for it also first gave to the world Coleridge's "Youth and Age," "Work without Hope," and "A Day Dream." The curious history of "Night and Death," and how it found its way into the *Bijou* through an oversight of Coleridge's, is related by the late D. M. Main in the notes attached to the poem in his *Treasury of English Sonnets* and his *Three Hundred Sonnets*—those in the latter correcting and supplementing the information contained in the former. In the *Treasury* two versions were given: one from a "corrected" copy made by White in 1838, and printed in his *Life* (1845, iii. 48); the other, from a transcript believed to have been made from an autograph copy about 1832-4. The text of the latter is the same as that printed in the *Bijou*, but neither Mr. Main nor the transcriber was aware at the time that the sonnet had been printed there. Both versions were included by Mr. William Sharp in his *Sonnets of the Century*. Each had the same eleventh line:

"Whilst fly, and leaf, and insect stood revealed,"

which has puzzled or vexed all admirers of the poem; but Mr. Sharp took courage, and, adopting a suggestion of Mr. Main, substituted "flower" for "fly"—an excellent emendation, though quite unauthorised.

But all the while there was another and better text lying *perdu*. Quite recently, a lady who had been reading Mr. Sharp's collection sent him a copy of the sonnet, which had been given to her by a friend of Blanco White, who had received it a great many years ago, probably, though not certainly, from White himself. Mr. Sharp kindly made me acquainted with this very interesting MS.; and having received permission to make it public, he allows me to send you this note, as he is himself at present travelling.

A comparison of this newly-discovered text with those of 1828 and 1838 leaves little doubt that it is of later date. The readings which vary from those texts are in every case, I venture to think, decided improvements. The most conspicuous instance, perhaps, is the substitution in the eleventh line of "bud and flower" for "fly and leaf," but it seems to me the emendations in the tenth and the fourteenth lines are equally happy.

That your readers may be enabled to judge fairly of White's *labor limæ*, I will ask you to grant space for all three texts: I. is that of the *Bijou* for 1828; II., the amended text of 1838 printed in the *Life*; and III., the text of the MS. with which Mr. Sharp has been favoured.

J. D. C.

I.  
NIGHT AND DEATH,

A SONNET.

Dedicated to S. T. Coleridge, Esq., by his sincere friend,  
 Joseph Blanco White.

Mysterious night, when the first man but knew  
 Thee by report, unseen, and heard thy name,  
 Did he not tremble for this lovely frame,  
 This glorious canopy of light and blue?  
 Yet 'neath a curtain of translucent dew,  
 Bathed in the rays of the great setting flame,  
 Hesperus, with the host of heaven, came,  
 And lo! creation widened on his view!  
 Who could have thought what darkness lay concealed

Within thy beams, oh Sun? Or who could find,  
 Whilst fly, and leaf, and insect stood revealed,  
 That to such endless orbs thou mad'st us blind?  
 Weak man! Why to shun death, this anxious strife?

If light can thus deceive, wherefore not life?

## II.

## NIGHT AND DEATH.

Mysterious Night! when our first parent knew  
 Thee from report divine, and heard thy name,  
 Did he not tremble for this lovely frame,  
 This glorious canopy of light and blue?  
 Yet 'neath a curtain of translucent dew,  
 Bathed in the rays of the great setting flame,  
 Hesperus with the host of heaven came,  
 And lo! Creation widened in man's view.  
 Who could have thought such darkness lay concealed

Within thy beams, O Sun! or who could find,  
 Whilst fly, and leaf, and insect stood revealed,  
 That to such countless orbs thou mad'st us blind!  
 Why do we then shun Death with anxious strife?

If Light can thus deceive, wherefore not Life?

## III.

## SONNET TO NIGHT.

By BLANCO WHITE.

Mysterious Night! when our first parent knew  
 Thee by report Divine, and heard thy name,  
 Did he not tremble for this goodly frame,  
 This glorious canopy of light and blue?  
 But through a curtain of translucent dew,  
 Bathed in the hues of the great setting flame,  
 Hesperus with the Host of Heaven came,  
 And lo! Creation broadened to man's view;  
 Who could have guessed such darkness lay concealed

Within thy beams, O Sun? or who divined,  
 When bud, and flower, and insect lay revealed,  
 Thou to such countless worlds hadst made us blind?

Why should we then shun death with anxious strife?

If Light conceals so much, wherefore not Life?

## CILURNUM AND OTHER RIVER-NAMES.

London: Sept. 5, 1891.

I have been interested in Prof. Rhys's derivation of "Cilurnum." The name had previously been identified with the "Choller" in Choller-ton or Chollerford. Indeed, there are good reasons for considering the ancient name of what is now called the "North Tyne" to have been "Cilurn," and that the previously mentioned places, which are some four miles apart, took their names from the river. Perhaps Prof. Rhys can tell us if *cilurn* may not possibly be a loan-word from the Latin *callidum* or O. French *chaldron*, which gives us our "cauldron." At any rate, we seem to have to deal in the Cilurnum of the *Notitia* with a common river-termination: Cf. *Portus Adurni* (*Notitia*), Lavern in Worcester (*Cart. Sax.* vol. i. p. 307), Lawerne Wylle, Suffolk (*Cart. Sax.* vol. ii. A.D. 854), Lavern, a river in

Merionethshire, Lavern, a river in Renfrewshire. *Cyrn-êa* (Ptolemy's *κορινος*) now Churn (see *Cart. Sax.* vol. i. p. 417). Churn, a rivulet in Perthshire, and Carne a rivulet near Manchester.

I have lately had my attention directed to the numerous rivers in Great Britain called Stour, and venture to put forward the following explanation of the form. Leland in his *Itinerary* says (vol. viii. p. 98), "Dowr, alias Stour-ryver, riseth out of the Pondes of Hales Owen . . . thens to Kidour (? *Cyd-dwr* = meeting of the waters) and rennoth through the mydle of it." Thus Kidderminster and Stourport are on the same river, and take their names from it. Stour I take to be Isdour, meaning the low portion of the Dour. Leland gives (p. 94, vol. viii.) a confirmatory form. "Lowe isse Kenen, that is to say the lowe quarter about Kennen River." He had evidently been informed that it was the lower waters of the river.

Of other compounds of Is in river names I have instances. *Isaf* = lower, may follow a river name with the same meaning, and it is worth while considering whether the Thames may not have thus become the Thames (Tham-isaf). Prof. Rhys, I know, thinks Dour to be a comparatively modern form, and the Stours are fairly ancient. I cite the following early forms of Dour. "Andever water (Andover) passeth through this bridge" (Leland's *Itin.* 3, 83); Cendefer river (*Cart. Sax.* vol. vi., p. 148); Micheldever, near Cendefer, in Mants; Candover in Teviotdale (Mon., *Annals of Teviot*); "Caledofre or Caldour" (*ibid.*); Condover, name of a Hundred in Shropshire; "out of Wareham (Dorset) by north is a great bridge of VI. arches over Trent Ryver, alias Pyddildour" (Leland, *Itin.* vol. iii. p. 69). I have evidence to show that the early Dobar = water has not been uniform in its "degradation," and that the *dur* form and the *dever* form have co-existed from an early date.

EDMUND MCCLURE.

## THE STUDY OF CELTIC IN SCOTLAND.

London: Sept. 9, 1891.

In the last volume of *Waifs and Strays of Celtic Tradition*, I spoke of the Scotch academic world as, with rare exceptions, neglecting "its birthright," the study of Celtic antiquity. For this I am taken to task by a friendly critic in the *Saturday Review* (September 5), but I venture to think that his apology for the Scotch academic world more than justifies my strictures.

My critic writes with such authority that I take it he must be a Scotchman, and his statements may therefore be accepted as accurate. "Scotch professors are mostly English; they have no more Celtic 'birthright' than a Dutchman; Finnish is just as familiar to them as Gaelic; only one man in Scotland is paid a stiver to work at Celtic; professors have to correct hundreds of weekly exercises; Celtic literature is nobody's business in Scotland."

By "academic world" I meant not only the teaching staff, but also the authorities responsible for the organisation of teaching. The *Saturday Reviewer* confirms what I said respecting their neglect of Celtic; indeed, his language is much stronger than mine. But is his defence of the teaching staff quite valid? I venture to hope that to be an Englishman does not necessarily imply indifference to Celtic studies. In any case, let us look at what has been done abroad.

The bases of Celtic philology were laid by Zeuss; it was not his "business"; he was not "paid a stiver for it"; his work was carried on by Ebel, who was a *Gymnasiallehrer* and had most certainly "weekly exercises" to correct, and by Windisch, whose "business" is comparative philology and Orientalism, but who has,

nevertheless, done more for the study of Middle-Irish than any man living except Mr. Whitley Stokes. The "business" of Prof. H. Zimmer is comparative philology and Sanskrit; but he has found the time to revolutionise Celtic archaeology, and he certainly has not been paid a stiver for it. It was no "business" of M. H. Gaidoz; but he started the *Revue Celtique*, the most admirable journal of its kind in existence. Celtic philology is no "business" of Ascoli, of Kuno Meyer, of Thurneysen, or of Güterbock.

Again, I used the words "with few exceptions." I had chiefly Mr. MacBain in my mind. He is a grammar school master, and has, I presume, weekly exercises to correct; but no man has done more to promote and popularise the scientific study of Celtic in Scotland save the late Alexander Cameron, of Brodick.

In conclusion, I would fain hope that many who, like myself, have no drop of Celtic blood in their veins, yet look upon the study of Celtic antiquity as part of the intellectual birthright of every British subject, and hold that to abandon this birthright to German scholars is a national scandal and disgrace.

ALFRED NUTT.

#### THE DATE OF KYD'S "SPANISH TRAGEDY."

Freiburg, i. B.: Sept. 1, 1891.

In the ACADEMY for August 22—which, unfortunately, did not reach Freiburg before yesterday—my esteemed friend Prof. Brandl, of Göttingen, has given intelligence of a hitherto unknown copy of the 1591 edition of "The Spanish Tragedy." As he refers to my recent work on Shakspeare's "Titus Andronicus," I beg to state that I certainly did not on p. 91 express any doubts "whether the drama ["The Spanish Tragedy"] might not have been written much later than hitherto supposed." I only tried to show that there was no reason for fixing its date before 1588. I do not at all object to 1589, and am very glad to learn that Prof. Brandl is of opinion that "this date would, both on external and internal grounds, perfectly suit the play." Weak as his argument may perhaps appear to some critics, the order of succession of the plays, "Titus Andronicus," "Spanish Tragedy," "Hamlet" (original draft), as proposed in my book, can only be in favour of Prof. Brandl's view.

ARNOLD SCHRÖER.

#### THE LITTLEDALE PRIZE AT TRINITY COLLEGE, DUBLIN.

St. John's Vicarage, Little Holbeck, Leeds: Sept. 7, 1891.

Mr. Harold Littledale, professor of English literature at the Baroda College, and a few other friends of the late Dr. R. F. Littledale, have contributed a small sum of money (£207) to establish an English literature prize in Trinity College, Dublin, in memory of Dr. Littledale. Before I hand over the money which has been collected to Trinity College, may I mention the matter in your columns in case any reader of the ACADEMY might wish to add a contribution to a memorial which represents a side of Dr. Littledale's character which is not specially represented by the other memorials of him? Contributions might be sent to me, or I am sure that Dr. J. K. Ingram (Trinity College, Dublin) would also receive them.

JOHN A. CROSS.

## SCIENCE.

### HISTORICAL DICTIONARY OF THE HUNGARIAN LANGUAGE.

*Lexicon Linguae Hungaricae Aevi Antiquioris. Magyar Nyelvtörténeti Szótár a legrégebb nyelvmélektől a nyelvújításig.* Edited by Gabriel Szarvas and Sigismund Simonyi for the Hungarian Academy of Sciences. (Budapest: Hornyánszky; London: Kegan Paul & Co.)

LIKE other people, the Hungarians too are working at an historical dictionary of their language, and have by this time a fair prospect of seeing it completed. This is owing not only to the zeal and industry of a small number of devoted students who have been engaged on the task for the last sixteen years, but in part to the common sense of the Hungarian Academy, which decided that they must content themselves with what could be accomplished within a reasonable time, and leave the care of perfecting the work to those who shall come after them. In fact, there is even now a great mass of material in MS. which has not only not been printed, but has not even been examined, in spite of the extensive researches which the political changes of 1848 and 1867 rendered possible, by doing away with the jealousy and suspicion with which the government and the old families regarded any intrusion into their archives.

It was at first proposed to restrict the dictionary to the *codices*, i.e., the works in MS. from the times preceding the invention of printing; but it was decided that the harvest would not be sufficiently abundant to repay the labour of gathering it in. On the other hand, to include the whole vocabulary of the language from the earliest times up to the present day would render the task needlessly difficult, and withal engage the editors in what has been well called the "endless dispute" between the "Neologists" and the "Orthologists"—the inventors of new words on the one hand and the champions of the purity of the language on the other. The limits ultimately fixed for the Historical Dictionary were from the earliest times to the commencement of the so-called *nyelvújítás* "renovation of the language," which began in the last quarter of the last century. Here, however, no hard and fast chronological line is drawn. While Kazinczy and Bárczy began their innovations before the year 1780 and are consequently excluded from the Dictionary, other writers, for instance Gvadányi, continued to write in the old language and to keep their vocabulary free from the new words down to the very last years of the century. Gvadányi is consequently referred to freely in the work before us.

So much for the *terminus ad quem*. With regard to the *terminus a quo* it should be observed that, while Hungarian records reach much further back than those of any other Finn-Ugrian language, we have nothing earlier than the eleventh century, and of that date but very little. The first printed Hungarian book is the version of *The Epistles of St. Paul* by Komjáthy, printed in 1539. If there were any Hungarian

books printed before that date, they have disappeared and left not a trace behind. The MSS. preceding that date have all been examined for this dictionary.

It is proposed to complete the *Thesaurus Linguae Hungaricae* by publishing two dictionaries after this one is finished—one of the literary language since the innovations of Kazinczy and his disciples, and another of the local dialects.

In the work before us the subjectivity of the editors—Prof. Szarvas and Simonyi—is as far as possible excluded or reduced to a minimum. The words are concisely interpreted in Latin and German. Wherever the old dictionaries furnish such interpretations, their interpretations are given. Where they fail, the editors have furnished new ones, but printed in such a way as to clearly indicate their source. With regard to the Latin interpretations, they have in the first place looked for an equivalent in the classical language; but where that failed them, they have helped themselves with mediaeval and ecclesiastical Latin. In some cases, however, they have given up the hope of finding a suitable Latin equivalent, and have contented themselves with a German interpretation, e.g., *műszépülés: verschönerung, das schönerwerden*. Indeed, there are derivative compound words to which they could not find a corresponding German word, but have had to explain it by a German phrase or periphrasis. In other cases a Latin interpretation alone is given without any German one accompanying it.

The main feature of the work, on which most stress was laid in the directions that the Hungarian Academy drew up for the guidance of the editors, is the quotations. Not only every word, but every several meaning of each word, has to have its existence proved and justified by at least one appropriate quotation. The editors are not allowed to insert any examples of their own composition. As far as possible the earliest occurrence is marked by a quotation. It is to be further observed that, while the leading or main word is printed according to the present current orthography of the Hungarian language, the quotations are given in the spelling of the books from which they are respectively extracted. This is a point of obvious importance; but the editors seem to have had not a little trouble in getting their assistants to carry the principle out consistently, and in their preface cite some instructive examples of the difficulty often found in disentangling from the vague and uncertain orthography of the old writers the real form, pronunciation, and meaning of a word.

Of course the primary use of the Dictionary is to foster and facilitate the study of the older language among the Hungarians themselves. Indeed, there are few countries in which the study of its past literature is more needed than in Hungary. If the national language is to retain its special characteristics amid the rising flood of foreign innovations, the Hungarians must follow the old counsel, *antiquam exquirite matrem*. At the same time this Dictionary cannot fail to be of service to all who take an interest in the philology of the so-called



Turanian languages. Besides being an historical dictionary, it is so arranged as to put before the student in the clearest light the etymological connexion of the words. Even a moderate acquaintance with the etymology of Hungarian words would show the untenable nature of many conjectures professing to be based upon their supposed affinities.

A. J. PATTERSON.

## THE ORIENTAL CONGRESS.

THE International Congress of Orientalists has continued to hold daily meetings, which have been very fully reported in the *Times* and other daily journals. We must be content here to mention one or two papers of special interest.

On Friday, September 4, Surgeon-Major H. W. Bellew read a paper upon "The Ethnology of Afghanistan"—a subject he is known to have studied for many years. For this reason, and because the chairman of the meeting seems to have approved his views, it is necessary to enter a protest against both his methods and his conclusions. Put shortly, Dr. Bellew claimed to have proved that certain existing tribes of Afghanistan are the descendants of Greeks transplanted thither twenty-four centuries ago, for no other reason than that the names agree. The Barakis, for example, are alleged to be the modern representatives of the exiles from Barké in Libya, of whom Herodotus speaks, though, as Dr. Bellew admits

"of the Baraki tribal traditions nothing is known for certain, and next to nothing of their peculiarities in respect to domestic manners and customs. Of their own Baraki dialect very little is known to others; and from the very meagre vocabularies of it which have hitherto been obtained, no definite opinion can be formed, though it is probable that careful examination would disclose a good sprinkling of Greek elements."

We confess that we prefer even Herodotus as an ethnologist to his latest commentator.

Of a very different character was a paper read on Tuesday, September 8, by Mr. Charles Johnston, of the Bengal Civil Service, entitled, "The necessity of Ethnographical Studies to Philological Research, as illustrated by the Bengali Language." Taking for his material the vernacular dialect spoken in the central district of Murshidabad, as opposed to the Sanskritised language written and printed at Calcutta, he tried to prove that philology yielded the same results as those now accepted by ethnologists—namely, that the population of Bengal is mainly non-Aryan. An elaborate analysis of the vocabulary showed that one fourth of the words—and especially the names of common objects—are not of Sanskrit origin, and that even Sanskrit words are modified according to definite phonetic laws. In grammar the characteristics are:

"For the substantive, cases formed by adjoining nouns of position, instead of by inflection; number formed by adjoining nouns of multitude; gender expressed by adjoining nouns of sex; case-terminations identical for singular and plural. For the verb, the three voices expressed by verbal nouns with adjoining auxiliaries, all other conjugations but that of the auxiliaries tending to disappear. In a word, the whole language tends to become reduced to nouns, joined together to express declension and conjugation."

Mr. Johnston's general conclusion was that the agglutinative grammar of vernacular Bengali was directly caused by the attraction of the agglutinative grammar of the indigenous races of Dravidian or Indo-Chinese origin, who are now admitted to form the great bulk of the population of the country.

On the same day, Dr. H. Schlichter read a paper upon "The Indian Ocean of Antiquity." He claimed to have established the identity of the two most important points on the coast of East Africa mentioned in the *Periplus*—namely, Cape Aromata with the modern Ras Aswad, and not with Guardafui; and Rhapsom with the modern Ras Mumba Mku, south of Zanzibar. He further argued that the Ophir of Solomon must be sought for in Africa and not in Asia, because of the evidence of Egyptian inscriptions, which show that the Hebrew name for "ape" was borrowed from Egypt, and also that the animal in question was a tailless baboon and not a monkey proper.

## CORRESPONDENCE.

## THE FIRST INTRODUCTION OF BUDDHISM INTO CHINA.

Tenby: Sept. 1, 1891.

In the *Babylonian and Oriental Record* for May, 1891, Prof. Terrien de Lacouperie mentions a short statement from the twenty-eighth chapter of Szematsien's Historical Records, to the effect that the Emperor sent for the holy men who were the Siennmen Tzekao and his companions; and points out that, inasmuch as Siennmen is like a transcription of Sramana, the presence of Buddhist missionaries in China at that time is thereby indicated. In this he is quite right. But he further says that this statement has been hitherto unobserved, that the term Siennmen occurs only once more, and that in the same chapter of Szematsien; and he gives B.C. 219 as the date when Buddhism entered China. In these assertions it seems to me that he has made a mistake.

I referred to the statement of Szematsien in an article entitled "Similarity between Buddhism and early Taoism," published in vol. xv. of the *China Review* (October to December, 1886); and I think I may therein fairly lay claim to have discovered that Buddhism was introduced into China as early as the year B.C. 221, from the fact of the Emperor having cast some metal or golden images of Buddha, as well as bells, there having been a great famine that year. My information was taken from the sixth chapter of Szematsien's Historical Records, where the facts are given under the dates when they severally occurred. The term Siennmen is mentioned in that chapter too, a fact which Prof. de Lacouperie has failed to notice. Holy men seem to have been sent for twice. The first expedition was that of Hsüfu, in the year B.C. 219, who set out, accompanied by several thousand young men and maidens, for the sacred islands of Penglai, Fangchang, and Yingchow, where holy men resided, and landed, as some say, in Japan, and did not return. The second expedition, in the year B.C. 215, seems to be the one that Prof. de Lacouperie refers to.

I will quote from my article referred to above:

"Dr. Williams says that Buddhism found little favour in China before the Han dynasty, while other authors declare that the religion was not introduced into China until the Emperor Mingti, seeing a metal image of the Western god in a dream, was told that this was Buddha, and sent envoys to India for teachers of the doctrine (A.D. 65). The Historical Records of Ssumach'ien tell us, however, of metal images and holy men long before this date. In B.C. 221 the Emperor Shihuang (the First) melted his weapons, cast some bells and twelve 'metal men' (Kinjen), each weighing 1,000 piculs, he having already seen some metal images at Lintao. The Buddhist recluses seem to have first established themselves in that part of China now known as Shantung and Chihli, for in B.C. 219 the same Emperor sent for a holy man said to reside on the island of Penglai, supposed to lie off the Shantung coast; and again in B.C. 315 Lusheng, a native of the

state of Yen, was sent to request the presence of a Siennmen called Kaoshih or Tzekao. I presume Siennmen represents Sramana, an ascetic or hermit. Again, in the year B.C. 120, the Chinese general Hochüping, having gained a decisive victory over the Hsintu, a tribe said to have had their headquarters somewhere in the present province of Kansu, carried off as a trophy a 'metal man' stated to have been used in worshipping heaven. A commentator adds 'the Buddhists venerate these metal men, and they are now called Buddhist images.'"

Looking at the statement about sending for the Siennmen Tzekao, as mentioned in the twenty-eighth chapter of the Records, we have no certain date to guide us; but there is no doubt about the date when we refer to the sixth chapter, for the several events are there arranged in chronological order.

HERBERT J. ALLEN.

## "KADAŠMAN."

London: S pt. 7, 1891.

In my letter upon the discoveries of the American expedition to Babylonia, published in the *ACADEMY* of September 5 (see p. 199, footnote), I hazarded the conjecture that, in the Kassite royal names, Kadašman-Turgu and Kadašman-Bel, the element *kadašman* is composed of a noun and a pronoun (possessive), namely "trust" and "my" (so read, instead of "any"). I did not state it as a certainty, because the Kassite vocabulary, published by Prof. Fried. Delitzsch in his *Kassiter*, pp. 25-26, gives *kadišman* as equivalent to *takultu*, "trust" (without the possessive pronoun). The idea that I had in my mind at the time, however, was that the compiler of the vocabulary probably did not know the real meanings of the groups which he was tabulating. This probability seems now to be almost a certainty; for there is hardly any doubt that the first part of the word, *kadaš* (*kadeš*, *kadiš*), is none other than the *kadiš* of the Babylonian Canon of Kings (*Proceedings of the Society of Biblical Archaeology* for May, 1884, p. 195), and the *Gaddaš* of the text quoted by me in the *Babylonian and Oriental Record* for February and March, 1887 (pp. 54 and 78). The omission of the suffix *man* implies that *Kadiš* (or *Gaddaš*) is a word by itself, as is also indicated by the termination *aš* (*eš*, *iš*), which is the common Kassite ending of nouns. According to the Babylonian Canon, *Kadiš* reigned (for sixteen years) about 1570 or 1670 B.C.

In l. 26, from the end of the second column of my letter, for "Nišum [?]," read "Nannar"—i.e., Nannaros, the Moon-god.

THEO. G. PINCHES.

## SCIENCE NOTES.

PROF. W. F. R. WELDON will deliver at University College, London, a course of lectures during the coming session on "The Decapod Crustacea," specially addressed to senior students who intend to pursue original investigations in zoology.

THE winter session of the London hospitals begins on October 1. At St. Thomas's, the prizes will be distributed by Sir George Humphrey, of Cambridge; and at the Middlesex Hospital, an introductory address will be delivered by Dr. William Duncan.

AN election to the Coutts Trotter studentship, at Trinity College, Cambridge, will take place next month. Applications from candidates must be sent to the secretary of the Coutts Trotter studentship committee, on or before October 15. The studentship is tenable for two years, and is for original research in physiology or physics.

## FINE ART.

## SOME ARCHAEOLOGICAL BOOKS.

*Studies of the Gods in Greece at Certain Sanctuaries Recently Excavated.* By L. Dyer. (Macmillans.) It was a happy idea which prompted Mr. Dyer to call his book *The Gods in Greece*, and to say with Landor, "Better stand upon the fragments of antiquity and look about us." The fragments of antiquity have been sufficiently uncovered now, in various sites, for it to be expedient that the results of the spade-work should be put together and summarised for the public; and Mr. Dyer has shown a very true judgment in recognising the value and the interest which the myths, the usages, and—if such a word may be permitted—the creeds of paganism gain by being studied along with the remains, however shattered, of their local habitations. It is not everyone who can visit the home of Demeter and Kora at Eleusis—that strange building which was not exactly a temple, but "unique because on no other Greek site has there been found a meeting-house built, as this one was, for the celebration of a definite ritual." Few travellers, however easy a journey to Greece may be made, can track Dionysos from the North to Ikaria and from Ikaria to Athens, can visit in the flesh the island-haunts of Aphrodite, or see "the wealth of flowers, gold and red," on the sacred isle of Delos. But even to look upon these things at secondhand is to feel a quickening within one of all the knowledge and all the feeling which classical study has imparted. The legends and the ritual become for us meaning things, no mere matters for a Dictionary of Antiquities, but pregnant with suggestions of all the pious or joyous emotion which once clung to them. Mr. Dyer has done well, not only in telling us where a god came from and how his legend and his character were affected by other legends, by competition, by the growth of morality, by national history, or by the hand of art, but still more in making us feel what each deity really was to the believer. Sometimes the worshipper sought for aid, and such are the cases of which we hear most frequently in the literary sources; but often, too, the men—and yet oftener perhaps the women—looked up to their god for example, for strength, and for comfort. Within the wide field of cults which Greek tolerance recognised, something could be found to suit everyone, to give relief from every trouble—some similar woe of a divine sufferer, some expression of his will, some instance of his grace. The points in which what was told or seen at Eleusis touched and eased human trouble and yearning were many; but in Demeter's story in particular we find portrayed "woman's love and care and need for woman." Here, too, was "the home impulse" and that of "love for her own"—"peace bought with the price of sorrow, love mingled with sadness"; while in Persephone we have "the eternal type of a daughter dearly loved and lost." In short, Greek religion was no mere collection of mysterious fables, no cold pantheon of statue-like forms; it was in its day a centre of warm emotions, and those not only warlike, not only the excitement of the vintage, or the rude outbursts of animal passion. It was the prompter of high and ideal feelings, the refiner of life, the consolation of the sad. To have firmly grasped this is a merit in Mr. Dyer for which we can cheerfully forgive him some want of order and a rather dithyrambic style.

"ARCHAEOLOGICAL SURVEY OF MYSORE." *Inscriptions at Sravana Belgola.* By Lewis Rice. (Bangalore.) Mr. Rice, who is secretary to the native government of Mysore, has applied himself for the last twenty years to studying the history of that State, both ancient

and modern. In this handsome quarto—which we could wish were somewhat better printed—he publishes the entire series of inscriptions at Sravana Belgola, a Jain village in Western Mysore, known even to the incurious by a colossal statue that crowns a neighbouring hill. Upon the statue itself Mr. Rice does not throw much light, though he gives an excellent photograph of it for frontispiece. He is unable even to decide whether it is hewn out of the mass of the hill, as Fergusson thought. According to measurements made in 1871, when advantage was taken of the scaffolding erected for the ceremonial anointing of the figure, its total height is about 56 feet, and its breadth across the shoulders 26 feet. Like all Jain images, it is stark naked. According to an inscription below, it was erected or made by one Chamunda Raya, in honour of Gemata; and its date is probably the end of the tenth century A.D. Not the least curious thing about it is that the pedestal has engraved on it a scale, exactly corresponding with the metre, which is evidently the scale employed by the sculptor. The greater part, however, of Mr. Rice's book is devoted to the inscriptions, nearly 150 in number, which he has been the first to decipher. Though we cannot admit the excessive antiquity, or the inferences drawn therefrom, which Mr. Rice claims for the oldest, we must none the less cordially thank him for the patient labour he has expended upon a comparatively thankless subject. Of the more important inscriptions he gives facsimiles; all of them he prints three times over: in Kanarese characters, in Roman transliteration, and in English. Many of them merely record voluntary suicides by fasting, in performance of the vow known as *callekhanu*. The latest of these is dated 1809 A.D.; and it is surmised that the practice is not yet extinct. Others are of importance as helping to determine the still obscure history of Southern India, and the no less obscure history of the Jain religion. One or two mention the name of Chandragupta, who, Mr. Rice will have it, is none other than the Sandracottus of the Greeks. But even granting this identity, it is a very long step to infer, as Mr. Rice seems to do, that we are brought face to face with a document coeval with the rock edicts of Asoka. As a matter of fact, the oldest inscription here, though in Sanskrit, is written in Kanarese characters resembling those which may be assigned to the fifth century A.D. The utmost, therefore, that Mr. Rice has proved is that Chandragupta's name was associated with this spot about eight hundred years after his death.

*Archaeologisch-Epigraphische Mittheilungen aus Oesterreich-Ungarn.* (Vienna: Tempsky.) Jahrgang xiv. The fourteenth volume of this excellent publication consists mainly of newly discovered inscriptions, among them a marble slab from Tomi (Costantia), belonging to the pre-Roman, that is, purely Greek period, and mentioning the appointment of guards to patrol the gates and prevent attacks from Carian pirates, *τὰς τῶν Καρῶν περιτὰς εἰσβολὰς*. From the latter part of the inscription, which contains in reality two decrees, it appears that the measure was successful, *ἀποκαταστάθηναι τὸν ὄμιον ἐς βελτίους ἀντίκας*. A Latin inscription found at Ofen (Aquincum) gives the career of Julius Septimius Castinus, governor of Pannonia and Dacia. It is not quite clear why certain inscriptions are printed twice, first by one contributor on pp. 80-81, and later by another on pp. 132-4. Besides epigraphic material, we have a further report on the excavations still being carried out at Carnuntum. As this is almost the only attempt in Europe to lay bare a Roman fortress of the first rank and to discover its plan and arrangement, it deserves the attention of all scholars. Would that some of our English antiquaries would follow the

example! Several of the fortresses in the north of England are well worth examination, though they cannot compete in importance with Carnuntum; but as yet even Chesters and Ratchester have only been partially explored, and the work lately undertaken in the south by the Society of Antiquaries, at Silchester, will hardly tell us, important as it is, much about any Roman fortress.

## CORRESPONDENCE.

## THE SIKELS ON THE EGYPTIAN MONUMENTS.

Queen's College, Oxford: Sept. 4, 1891.

Students of antiquity are aware that in the time of the XIXth and XXth Dynasties Egypt was twice invaded by a great confederacy of tribes from Libya and the islands and coasts of the North. The names of the tribes who came from the North have been identified with various well known populations of Southern Europe and Asia Minor. Among them are the Shakalsha, in whom Egyptologists have been disposed to see the Sikels or Siculi of classical history.

Some years ago I expressed doubts in the ACADEMY in regard to many of these identifications, and more especially that of the Shakalsha with the Sikels. Lately, however, I have seen reason to believe that my scepticism was not justified by facts.

I have recently had occasion to examine closely the photographs of the casts of the ethnographic types depicted on the Egyptian monuments which Mr. Flinders Petrie made for the British Association four years ago. The head of the Shakalsha represented on the façade of Medinet Habu startled me greatly. It stands out among the heads of the other populations of the North defeated by Ramses III. by its entire unlikeness to any of them. On the other hand, it bears an extraordinary resemblance to the Roman heads made familiar to us by busts and coins. The type is markedly Latin, and offers a striking contrast to the other ethnographic types represented by the Egyptian artists.

The conclusion which ethnology thus forces upon us has just received a remarkable confirmation from archaeology. Mr. Petrie has discovered among the foreign pottery of Kahun—a settlement of the XIIth Egyptian Dynasty—fragments which "closely resemble, in colour, form, and decoration, the earliest Italian black pottery." Similar pottery has been found by M. Naville at Khataneh along with scarabs of the XIIth and XIIIth Dynasties (see *Hahun Kahun and Gurob*, by W. M. Flinders Petrie, p. 10). At a somewhat later date the connexion of Sicily with the eastern part of the Mediterranean has been proved by the excavations of Sgr. Orsi on behalf of the Italian government in the neighbourhood of Syracuse. The prehistoric tombs in this locality have shown that the "Mykenaeen" type of culture extended as far as Sicily; the distinctive pottery and forms of ornamentation, as well as the dagger-shaped bronze swords, which characterise the civilisation of Mykenae and other prehistoric Aegean sites, having been found in abundance in them. Mr. Petrie's excavations in the Fayum have at last settled the age of this civilisation, and made it clear that it was in large measure dependent on intercourse with Egypt. For the proofs of this his important article in the last number of the *Journal of Hellenic Studies* xii. 1 (pp. 199-205) must be consulted. The glass and pottery alone, which the archaeological exploration of Greek lands has recently brought to light, leave no doubt as to the constant intercommunication which must have existed between Egypt and the peoples of the Aegean at the very period



to which the Libyan and Northern invasions belong.

That the Sikels should have taken part in these invasions is not wonderful, when we consider their geographical position. They came as the allies of the Mashuash or Maxyes, who, as we know from classical geography, inhabited Tunisia. The nearest "Northern" neighbours of the Maxyes beyond "the sea" would necessarily have been the inhabitants of Eastern Sicily; and it is well known that it is just in this part of the Mediterranean that there has always been a bridge and natural passage from Africa to Europe.

The difficulty formerly attaching to the identification of the Shakalsha with the Sikels from the supposed fact that they were circumcised has been removed by Dr. Max Müller, who has shown that the hieroglyphic expression has been mistranslated, and that it was the Libyans and not their allies from beyond the sea who were circumcised (see the *Proceedings of the Society of Biblical Archaeology*, January, 1888).

A. H. SAYCE.

#### NOTES ON ART AND ARCHAEOLOGY.

THE first volume of the next of Mr. Henry Wallis's interesting and valuable contributions to the history of Persian pottery (especially of lustre ware before the sixteenth century) is almost ready for publication. It will deal with the collection (well-known, at least, by reputation to all lovers of oriental pottery) made by Mr. F. Du Cane Godman. This is specially rich in lustrated tiles of the thirteenth century, and lustrated vases, to each of which subjects one section of this volume will be devoted. Like other similar publications by Mr. Wallis, it will be fully illustrated after drawings by the author. The chromolithographs have been executed by Mr. Samuel J. Hodson. Besides the specimens from the Godman collection, there will be figured many rare examples from the Industrial Museum at Vienna, from M. Marcel Dieulafoy's discoveries at Susa, M. E. Pottier's "finds" at Myrina, and other collections, public and private.

MESSRS. SWAN SONNENSCHNEIN & Co. announce two new volumes in their "Antiquarian Library"—*Symbolism in Christian Art and Heraldry*, both written by Mr. F. E. Hulme; and also a second edition of the Rev. Herbert W. Macklin's *Monumental Brasses*, in the same series.

It is announced that the excavations being conducted at the old city walls of Chester have, during the past week, resulted in the discovery of four inscribed stones and several pieces of monumental sculpture, which are all believed to date back to the Roman-British period.

WE do not know whether Charterhouse has any reason for being specially artistic, but it is the only public school which, so far as we are aware, supports a publication illustrated by school boys, "old boys," and masters. The fifth number of the *Greyfriar* (there are only three each year), with its picturesque cover, is now before us. It contains an article on "Sir William Blackstone as a Carthusian," a translation into German of one of Mr. F. W. H. Myers' shorter poems, "Some Records of Godalming Parish Church," and other papers, including notes on "Current Carthusian Art." Some of the illustrations are better than others, but they all reach a fair level; and the example of the periodical is one which might be followed with advantage by other schools.

THE religious tendencies of contemporary art furnish M. Henri Mazel with an interesting subject for an article in *L'Art* (No. 653), which is illustrated from the designs of M. Hippolyte

Flandrin in the Church of Saint Germain des Prés at Paris, and of M. Pavis de Chavannes in the Panthéon. In the subsequent number M. Léonce Bénédite reviews the Salon of 1891, with drawings by MM. Etienne Dinet, Léon Conturier, Emile Friaut, and J. J. Weertz, after their pictures. Perhaps the most charming of the illustrations for August is a facsimile of a study of a nude female figure by M. E. Lévy.

Is it not time that we had some handy official record of the acquisitions and "mouvements" of our national museums? The *Bulletin des Musées*, published monthly under the direction of the "Beaux Arts" and "Musées Nationaux" at Paris, would be a cheap and useful model for such a record. The number for July 25 contains a portrait of Mr. Alma Tadema, after a drawing in chalk by M. Paul Renouard, recently acquired by the Luxembourg, which forms one of a series of five portraits of English artists which have been engraved for the *Graphic*.

#### THE STAGE.

AFTER the unveiling of the Marlowe Memorial at Canterbury, by Mr. Henry Irving on Wednesday next, September 16, the Mayor of Canterbury will give a luncheon, at which many men of letters, dramatists, and actors will be present.

THE Belgian dramatic congress which meets once in three years to award a prize to the best dramatic production of the period, has just bestowed this year's prize upon Maurice Maeterlinck's "Princesse Maleine." This year's congress was presided over by M. Fétis, who made his report to the Minister of Instruction on Wednesday, September 9. As was recently announced, Mr. Heinemann has an English translation of "Princesse Maleine" in the press, and we hear that Mr. Oscar Wilde is to preface it.

MESSRS. MACMILLAN have issued this week, in a compact little volume, Mr. Henry Arthur Jones's play of *Saints and Sinners*, which had such a run at the Vaudeville nearly seven years ago. The author has prefixed a preface of some twenty pages, and also appended the article on "Religion and the Stage," which appeared at the time in the *Nineteenth Century*.

#### MUSIC.

##### MUSICAL PUBLICATIONS.

*Duke of Gloucester's Birthday Ode.* By H. Purcell. (Novello.) This work is the fourth published by the Purcell Society since it was established in 1876, for the purpose of doing justice to the memory of the composer. The rate of progress is slow; to mention only the operas and dramas, not more than two out of forty-five have been printed. English musicians ought to take a pride in supporting a society which is endeavouring to display both the greatness and the diversity of Purcell's genius. The Ode now under notice was composed only a few months before the death of the composer; and Mr. W. H. Cummings, in his prefatory remarks, tells us that the work was printed from the copy used by Purcell at the birthday performance. The words are supposed to have been written by Nahum Tate. The music, consisting of solos and choruses, is bold and dignified. The alto solo "Sound the Trumpet" with trumpet solo is extremely characteristic, and the final number (in five parts) "Then Thames shall be Queen" combines simplicity with grandeur. Surely there is some mistake in the voice parts (1st and 2nd alto) of bar 1, page 38;

the fourth bar on the next page would seem to suggest the correct reading. A pianoforte part has been printed under the composer's score.

*Sonata in C Minor*, for the organ. By J. Matthews. (Weekes.) One always gazes at a title of this kind with a certain amount of curiosity. Has the matter determined the form, or has the composer made up his mind to write a Sonata whether or no? It must be confessed that in playing through the three movements of Mr. Matthew's Sonata, we feel that he has shown more boldness than discretion in selecting one of the severest for his musical art. His subject matter—with exception of the theme of the final Fugue—lacks interest, and in the art of development he does not show a practised hand. The Finale is the best of the three movements, but here, also, there are weaknesses. *Allegretto* and *Reverie* for organ by the same. Mr. Matthews appears to better advantage in these shorter pieces, but even here his want of experience shows itself.

*Sonata in C Minor*, for the organ. By R. Ernest Bryson Forsyth. Another Sonata! Here, at any rate, we find thoughts clearly expressed and cleverly developed. Still the composer is hampered by the form; it was only in the hands of the great masters who conquered it that it ceased to be a fetter. There are some specially good points in the development section of the Allegro of Mr. Bryson's work. The slow movement is flowing. The Fugue at the end is good, though on the whole somewhat heavy.

*Romance sans paroles pour violoncelle avec accompagnement de piano*, par F. T. Radoux (Woolhouse), is a light, graceful, and effective solo, dedicated to the clever boy 'cellist, Jean Gérardy. *Réverie pour violoncelle*, par Jean Gérardy (Woolhouse), is a light piece, which already has an attraction in the name of its composer. *Gage d'Amour, Mélodie pour violoncelle*, par Alex. S. Beaumont, is a smooth and melodious song without words; this piece, too, is dedicated to Gérardy.

*A Lost Love.* By Alfred Stella. (Paterson.) There is a good deal of feeling in this song, particularly in the minor part. *The Closing of Day*, by Annie E. Armstrong (Paterson), has a graceful and refined melody; the music, however, scarcely catches the spirit of the words. *By Islay's Shores.* By A. Stella. (Paterson.) This song may be praised for its healthy "Old English" flavour, but what about the Scotch colour of the words? *The Abbey Portal.* By McConnel Wood. (Paterson.) The melody is rather uncommon, and there are some good chord progressions in the accompaniment. The refrain may be found in Donizetti's "Lucia."

*Pastoral Album.* Songs of Spring and Summer. By Alfred Moffat. Op. 28. (Paterson.) These are two-part songs with pianoforte accompaniment. They are short and simple, but are well-written and pleasing. The music reminds one of Mendelssohn, and now and then of Schumann, while Scotch cadences impart to it quaint colouring. All the songs are good; but "Gentle Zephyrs" and "The Haymakers" are those we like best, as the most original.

*The Better Land.* By Francesco Berger. (Curwen.) This is a collection of eight two-part songs for the use of classes in schools. The music is smooth and graceful. No. 3, "To Daffodils," is quaint, though, at times, the harmonies are rather hard. Herrick's line, "And having pray'd together," is printed "Having pray'r together." "The Owl" is a good number, and "Rustic Fun" is neat and clever.

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